THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE V.

We now proceed to discuss the third answer of our catechism. It is stated thus—"The scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

You ought to be distinctly apprized, my young friends, that our shorter catechism was intended to contain only a compendious and connected system of revealed truth—That is, it was not intended either to go into long explanations, or to take in all the subordinate parts of the system, but only those things which are of leading importance. Neither was it intended to consider any point of what has been called *natural religion*, in any other view than as it is found stated in the Bible. Hence, after having explained what is the chief end or design of man, and recognised the holy scriptures as the only rule of direction in religious duty, the answer before us makes *a distribution*, or lays down *the method*, of the following treatise. The distribution or method is very short and summary, and yet very expressive and complete. It is—I. What we are to believe. II. What we are to do.—Or, as it would be technically termed, the *credenda* and *agenda* of the revealed system.

As the answer before us was intended to specify the plan or method of the following part of the catechism, and as this has just been stated, it would seem that we had nothing more to do, but to proceed immediately to the next question. But in reality, as the authors of the catechism intended it to be as compendious as possible, so they appear to have designed that their very *arrangement* should have a significant import; and on considering it, I find that some points of much importance, especially to young persons, must be introduced here, or not find so suitable a place in any other part of our course. I shall proceed, then, to notice these points; and shall show, as I proceed, how they arise out of this answer.

My first remark shall be on the word *principally*.—"The scriptures principally teach" certain truths, or doctrines. It is here intimated that the sacred writings teach some things beside what we are to believe in regard to God, and what we are to consider as our duty to him. The Bible contains a good deal of biography, and history, and many genealogies; and all that it contains is unmixed verity, and none of it is without its use. But the word we consider intimates, and the fact is unquestionably so, that some parts of the scripture are much more important than others. The most *important*, that is, the *principal* parts, are those which teach us *faith* and *duty*. If

men were uninformed in regard to some of the other parts of scripture, they might still understand the revealed plan of salvation: and when real Christians differ, as they often do, about other things, the difference is about the unessentials of religion. But *faith* and *duty*—what we are to believe, and what we are to do—constitute the very substance, the *principal part* of true religion, or of divine revelation. Correctness here, at least to a certain extent, is essential to salvation.

This leads me to another remark of importance. The answer under consideration, you may observe, places what we are to believe, *before* what we are to do. This was not without design. It was intended to intimate, that if what we do be not grounded on right principles, and do not proceed from right motives, it is nothing worth in the sight of God. This is a most interesting truth, and a great part of all the false religion in the world springs from not regarding it. Recollect, I beseech you, my young friends, that in religion we have to do with the all seeing and heart searching God. Nothing is right in his sight, no outward action is acceptable, unless it proceed from a good and proper motive. Nor is this, in any respect, a rigorous procedure. You will find, if you examine attentively, that you act upon the same principle yourselves, as far as your knowledge will permit you to do it. How often has it happened that a man has acquired esteem for his civility, perhaps for kindheartedness and benevolence, because he has appeared to take a very friendly interest in every thing that related to the character or accommodation of those with whom he had intercourse: And yet it has afterwards been discovered, that this man was unquestionably one of the most selfish of his race; that in all his apparent benevolence he was only seeking to serve himself; that it was in pursuit of this object that all his courtesy and seeming kindness was manifested; and that he has really dishonoured and injured those to whom his plausible behaviour had so strongly recommended him. Do you not estimate this man's character entirely by his motives, and not by his visible conduct? Do you not detest him for having acted so fairly, when his motives were so base, even more than you would have done if he had, without disguise, appeared the selfish being that he really was? Think, then, that the motives of every human action are, at the time it takes place, perfectly known to God; and acknowledge that his proceeding is most equitable, in making *motive*, and not *action*, the test by which he will try and treat us. It is from some selfish motive, and not from any love, or any regard to God whatever, that a large part of mankind show all the respect which they do show, to his laws and commandments. "God is not in all their thoughts." The Deity, therefore, would practically deny his own omniscience, or violate his own justice and equity, if he accepted the outward acts of such men, as a part of the service which he requires. This he will never do; and hence the just complaint made against his ancient professing people, which was quoted by our Saviour when he charged the scribes and Pharisees with hypocrisy—"This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me."

We see, then, that right inward principles and motives are, and must be, indispensable to the acceptable service of God. Now, a right faith is among these inward principles. It is necessary to the views and motives by which we must be guided and influenced, and to the acts which we must put forth, in doing that which is well pleasing to our Maker. We cannot indeed make the first approach to God, without some measure of a right faith. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our Saviour, in the days of his flesh, declared to those whom he address-

ed, that there was a point of faith which was essential to their salvation.—"If ye believe not that I am he, ye shall die in your sins."

It is a great error to suppose and represent, as some appear to do, that faith is required by a mere arbitrary act of God; without our being able to discern how believing will make us the better, or disbelieving make us the worse. No verily—Faith is always required on account of the benefits which accompany, or the use that is to be made of it. Suppose you were ill of a mortal disease, and that there was one, and but one, remedy in the world, which would preserve your life. Suppose you had heard of this remedy, but from utterly discrediting its efficacy, you absolutely refused to take it. You would die, and your death would be justly attributed to your want of faith in the remedy. The faith was essentially necessary to that act which would have saved your life—necessary from the very nature of the case. It is exactly the same in the gospel system of salvation. The whole human race are infected with a moral malady, which, if left to itself, will inevitably prove fatal. There is one, and but one, remedy in the world, which will certainly save the soul. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Faith is the resting of the soul on Christ alone for salvation. Without this faith, it is impossible that the act by which we are to be saved can be performed; and as there "is no other name given under heaven among men whereby we must be saved" but the name of Christ alone, if he be discredited and rejected, we perish of course. You perceive, then, that faith is not a mere speculative, inoperative reception of a fact; but that it is required and is essential, on account of the use that is to be made of it—the influence that it is to have *practically* on its possessor. Men may quarrel if they will with this appointment of their Creator; but it is utterly false to say that faith produces no practical effect, which may not be produced on those who want it. He who has faith—I repeat—rests for salvation on the only and the all sufficient Saviour: he who has not faith, must rest on some sandy foundation, which will certainly be swept away in the hour of his utmost necessity.

The connexion between truth and duty is made the subject of a section, in a summary given of the fundamental principles of our church, in the introduction to the Form of Government. It stands thus: "Truth is in order to goodness; and the great touchstone of truth, is its tendency to promote holiness; according to our Saviour's rule, 'By their fruits ye shall know them.' And no opinion can be either more pernicious, or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded, that there is an inseparable connexion between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it."

This section was intended directly to counteract a loose and dangerous notion, which is very prevalent in the world, and is recommended by the guise of liberality or enlarged charity which it assumes, and of which it always boasts. The notion to which I refer is commonly expressed in these words—"It is no matter what a man believes, if his life be right." Mr. Pope, who was infinitely a better poet, than he was a divine or casuist, and who is known to have borrowed the leading principles of his moral system from the infidel Bolingbroke, has lent his sanction to this absurd and pernicious notion. He says

> "For modes of faith let graceless bigots fight,
> His can't be wrong whose life is in the right."

It is highly probable that the sentiment I combat has derived not a

little of its currency from this very couplet. Let us then examine it carefully. For graceless bigots, who fight for religion, we have no apology to make. Let them receive all the reprehension and all the ridicule with which any one may be disposed to treat them. Fighting for religion, either with military arms, or with words dictated by angry and malevolent passions, is contrary to the whole scope and spirit of the gospel. "The weapons of this warfare are not carnal," but spiritual; although they are "mighty through God to the pulling down of the strong holds" of error. But is it true, that "a man's faith cannot be wrong, if his life is in the right?" Let us try to ascertain clearly, if we can, what is meant by this assertion. In a certain sense a man's *life* comprises all his thoughts, words and actions; and of course, if these be *all* right, his faith will be right. But Mr. Pope certainly did not mean to express such a bald truism as this. He doubtless meant to express precisely the notion already stated in other words—"that if a man's external conduct be right, it is no matter what is his faith, or what he believes." Now, in regard to this I remark, that a supposition is here made of what does not take place in fact, except in a few rare instances, and they of such a character as to be unworthy of approbation or imitation: and therefore I deny the truth and justice of the proposition altogether, and maintain that it promulges a most dangerous practical error. It is calculated, and was really intended to teach, that a man may lead a good life, let his faith be what it may; and consequently that belief or inward principle is of little or no account; that, at least, it is not commonly and necessarily so. It has already been shown, and I hope satisfactorily, that the heart searching God judges of our character entirely by what is within us—Outward conduct is nothing in his sight, further than as it is the fair expression of the temper of our hearts, and the nature of our motives. And can this temper and these motives be all wrong, and yet the outward conduct be right? To affirm this, seems to me almost too absurd for argument. We indeed readily and gladly make the admission, that from the force and influence of early education in establishing right feelings, or from not seeing the legitimate tendency of their own principles, or from the predominancy of common sense and the strong perception of moral obligation, men sometimes act much better than we should expect them to do, from the sentiments which they avow. In every such case we are wont to say, and with great propriety, that the man's heart is better than his head. Even here, you observe, the *heart* is supposed to be right—the intellect only is perverted. But is such a man to be held up as an example, or as exhibiting the general effect of inward principle on outward conduct? No assuredly. He acts rightly only because he acts inconsistently. And there is always danger that he will discover his inconsistency, and on doing so, that he will change his good conduct, rather than his bad principles.

I confess that I hardly know how to reason with a man who would maintain that my faith and opinions have not a natural and almost necessary influence on my outward conduct. Such an influence they must have, if I do not play the hypocrite, or act irrationally. An honest, reasonable, and consistent man, always acts agreeably to the principles which he has imbibed, and the opinions which he maintains. It is this which gives him the character he sustains. To act otherwise, is ever considered as proceeding from weakness, from cowardice, or from dissimulation. I know of no dictate of common sense, or any self evident truth, more clear, than that a rational being, so far as he acts rationally and honestly, must act agreeably to what he believes to be right: which is only saying, in other words, that his faith must have a natural influence on his practice.

Those who deny the connexion be-

tween truth and duty, faith and practice, must surely set some bounds to their system. If not, what, I ask, is the use, in any case, of endeavouring to discover moral truth? If truth and falsehood are exactly on a footing, as to a good influence on the mind and on practice, there is surely little reason to be inquisitive or zealous in regard to truth. Yet these very men are earnest contenders for what they affirm to be truth. But further—will they maintain that a man may be an atheist, be free from all fear of a judgment to come, believe that there is no such thing as moral obligation, and that he is the wisest man who takes the largest share of present sensual gratification; and yet be as good a man, and as good a member of society, as a truly pious Christian? Is not the whole experience of the world arrayed against such doctrine? Does not that experience demonstrate, that so far as the atheistical and other corrupt sentiments I have mentioned are known to be embraced by an individual, they render him, in general estimation, a moral monster; and that so far as they prevail in a community, they are destructive of all order, peace, safety, and happiness, in society—overturning it from its very foundations? And yet to all this length will the system I oppose go, if carried to its full extent. It is therefore false and pernicious, and that in the highest degree.

Having now shown that there is an indissoluble connexion between truth and duty, faith and practice, inward principle and outward conduct, I think it proper and important to observe, that it belongs not to us to determine the *exact degree* of erroneous faith, which may consist with holding what is essential to salvation. This is known only to God. And here we find the proper and ample ground of true Christian charity; so far as it has a bearing on this subject. We may believe that an individual is in many respects erroneous, and yet hope that he holds all essential truth—That, agreeably to the scripture representation, he has been building with much "wood, hay and stubble," which will be burned, and he suffer loss; and still that he may be saved, "yet so as by fire."

Be reminded, however, and remember it carefully, that when you make allowance for the errors of others, this is not to admit that they are not errors. Think not that these errors will consist with innocence, or even with safety, in yourselves. They may not be incompatible with salvation in another, and yet they may be so in you. Your light and information may give you a responsibility which others have not; and no error is too small to be avoided. Never yield to the idle talk, which you will probably often hear, "that all religions are equally good." Alas! the world abounds with religions which are ruinously bad. You may believe, too, that salvation may be *possible* in a particular religion, without allowing it to be as good, or half as good, as another; just as I may admit that a certain vehicle may possibly carry an individual to the place of his destination in safety, without admitting that this vehicle is at all to be compared with another—Another may be safer, easier, swifter, and in all respects incomparably better.

My dear youth—it is a prevalent and lamentable evil of this age and place, that a large proportion of the people have no consistent or digested system of religious sentiments and principles. They have picked up one opinion here, and another there: these opinions they have never closely examined; they have never compared them carefully with the scriptures, the standard of truth: they live along—uncomfortably enough—and they often die more uncomfortably than they have lived. A principal object which I have in view in this course

of lectures is, to endeavour to ground you fully and correctly in the very faith of the gospel—"the faith which was once delivered to the saints"—that you may have the advantage and the comfort of it, both in life and in death.

You are, however, by no means to suppose, that in any thing you have heard at this time, it has been my design, to deny or undervalue the *practical part* of religion, or the performance of *Christian duties.* No verily—I have only aimed to lay a solid foundation for practical duty. There is an error here, I admit, which is quite as bad as that which I have exposed. There is a description of people who value themselves on their orthodox, systematick knowledge of religion, who, notwithstanding, never practise religion. It would seem as if they supposed that a correct creed would save their souls: whereas, the fact is, that if "they hold the truth in unrighteousness"—if "they know their Lord's will, and do it not,—they will be beaten with many stripes:" They will perish with a more aggravated condemnation than the ignorant or deluded. Hence it has sometimes been said, that a bad life is the worst heresy: and if such a life be persisted in to the last, by those who have been taught the truth as it is in Jesus, their doom will no doubt be peculiarly awful. This notwithstanding, it is of the utmost importance that the mind should be fixed in just principles of religion, even before practical piety takes place;—because, as already shown, just principles naturally lead to a right practice. Corrupt principles lay the conscience to sleep. He who holds them is wrong upon system, and you cannot disturb him until you have broken up his system. But he who transgresses practically, while his principles are sound, must contend with conscience. You can address him with arguments and admonitions drawn from what he admits to be right—And even without this, his own reflections, especially in those hours of seriousness which occur in the lives of all, will have a constant tendency to work his reformation. Hence we see, in fact, that those who have been early and well indoctrinated in religion, do so often become practically pious;—sometimes even in those mournful instances, in which, for a season, they have broken restraining bonds asunder, and been dissolute and profane. The Spirit of all grace, operating on an enlightened understanding and the remaining sensibility of natural conscience, brings them to serious consideration, to deep repentance, to an earnest application to the atoning blood of the Redeemer, and to a new and holy life. Of such momentous importance is it, that the mind have clear and consistent views of revealed truth, and be rooted and grounded in it.

From what you have now heard on this answer in the catechism, I shall make, in concluding the lecture, a few inferences of a practical kind.

1. You may perceive, from what has been said, that holding fast the truth as it is in Jesus, and even contending earnestly for it, is not inconsistent with genuine Christian charity. This, indeed, we know must be the fact: because as firmness in the faith, and Christian charity, are both important and obligatory in themselves, and every duty must be consistent with every other, the two duties in question can never be discordant. But we here perceive *how* the agreement takes place, and what is the ground of it. There are certain things, both in faith and practice, which are *essential* to religion. For those who understandingly deny and reject these things, we are not bound to exercise charity—if by charity we understand the regarding of such persons as being in a state of safety and salvation. We are, indeed, to cherish toward them the most kind and be-

nevolent feelings, and to seek to do them all the good in our power, and especially to bring them to the knowledge of the truth, that they may be saved. But we must either renounce our adherence to the fundamentals of religion ourselves, or regard them as in a state not only dangerous but ruinous. We cannot do the former, and must therefore, however reluctantly, do the latter. Yet genuine charity will make all due allowance for the prejudices of education, for the want of correct information, and for numerous other causes, which produce error, confusion and indistinctness, in regard to some important doctrines of religion. Charity will also lead us to hope, when the essentials of religion are not openly and avowedly rejected, that they may be held, though it be with a mixture of much error, in such manner as to consist with a measure of vital piety: And real fervent charity will always incline its possessor to embrace, in cordial Christian affection, all who appear to love the Saviour in sincerity, by whatever name they may be called, or to whatever sect, or church, or denomination of Christians they may belong. I have never read of an uninspired man who appeared to me to have a more diffusive genuine charity than Dr. Owen; and yet I know of none who has ever more zealously, laboriously, and successfully, contended for all the important doctrines of the Bible.

2. You may perceive, from what you have heard, on the answer in the catechism discussed at this time, that there are some parts of the scripture which should be read more frequently, and more studiously than others. This follows certainly, from the distinction made between what the scriptures *principally* teach, and what they teach incidentally and subordinately. It is, however, by no means the design of this remark, to recommend the omission of any part of the sacred volume. On the contrary, I would earnestly recommend, as a matter of great importance, that the Bible be read throughout, and in regular order—and that frequently. If there be any young person now hearing me, that has reached fifteen years of age, without having read the Bible carefully through, I would say that such an individual, male or female, has neglected an important duty—an important duty which he or she ought immediately to begin to perform.

There is a great advantage in knowing what is contained in every part of this holy book;—for almost every part has some connexion with another part. It is, however, perfectly consistent with this to say, that some parts should be read far more frequently than others. The whole of the New Testament should, I think, be read more frequently and studiously than the Old; and the devotional, didactick, and historical parts of the whole Bible more frequently than the rest. The book of Psalms, and the book of Proverbs, should be very familiar. The prophecies of Isaiah and Daniel, are more plain than the most of the others. What relates to the Mosaick ritual, though certainly not to be neglected, will not claim as frequent a perusal as the other parts of scripture. I recommend an abundant reading of the sacred text, without note or comment. Yet commentators are useful, and their labours ought not to be undervalued. The prophecies, and some other parts of scripture, cannot be understood fully, without their aid;—and their practical remarks are often highly excellent. For popular reading, the commentaries of Henry, Scott, Guise, Doddridge, Burkit, and Horne, are, in my opinion, the best in our language.

3. You may learn from the statement you have heard, to guard against the evil of separating, in religion, what God hath joined together. This is an evil of very ex-

tensive, and very pernicious influence. I have shown you that truth is in order to goodness;—and that truth and duty cannot be separated. In the same manner, it is impossible to separate faith and good works; genuine morality and true religion; or the use of means and the blessing that comes from God alone. These things are often separated in practice; or rather the attempt is made to separate them, for a real separation is impossible. They are indissolubly united by the Divine appointment. Never, therefore, attempt to disunite them. Let it be your object to avoid error, not only that your speculations may be correct, but that knowing the truth, you may reduce it to practice. Let a lively faith in Christ, as the ground of your justification, be evinced to be sincere by every good word and work that can adorn religion, honour God, or do good to mankind. Never imagine that there can be any religion that will save the soul, without good morals; nor that good morals without unfeigned piety will render you a whit safer. Use all the means of God's appointment diligently and faithfully, and yet look to him, and depend on him, at every step, for his grace and blessing to render them effectual. Here is the true gospel system; and every thing contrary to it, is unquestionbly erroneous and delusive.

4. Finally—From the whole that you have heard on this subject, let me earnestly inculcate the importance of practical piety. After all that can be said, or taught, there is no *full security* against running into the most ruinous errors, except in real, experimental, heart religion. The human heart is depraved throughout, in its natural state; it is "deceitful above all things, and desperately wicked." It is, therefore, in natural alliance with all those principles which will admit of sinful indulgence; and is hostile to those which forbid that indulgence: And one error in principle and practice, may lead on to another, till every extreme of impiety is reached. But when the heart is renewed and sanctified, this dreadful bias of corrupt nature is corrected and changed. The love of holiness is implanted, which is always connected with a supreme love of truth and duty. And above all, the soul is committed, for its safe keeping, to Him who will assuredly "keep that which is committed to him." Here, therefore, is the only *absolute* safety, against those errors that destroy the soul. Seek, therefore, with the utmost engagedness, the renewing grace of God; and give yourselves no contentment, till you have obtained this "pearl of great price."

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

Christians *love* God. He is the object of their sincere and supreme affection. Upon him they fix their highest admiration. Toward him their warmest desires go forth. In him they place their greatest delight. Such are the predominant moral feelings of all the saints.

But, while these feelings dwell and prevail in every sanctified heart, they are not equally strong and lively in all Christian bosoms; nor in the same one at all times. Some believers are very sensible they love Jehovah, and feel the sacred flame so ardent within them, that they entertain not the least doubt on the subject. Others scarcely realize their affection for him; and, feeling so little of the celestial fire within them, are afraid to say more than this—that they *desire* to love him. To-day the Christian spirit, glowing with most intense affection, darts upward to the skies, treads the wide expanse of glory, and feeds on "angels' food." To-morrow it sinks into "a horrible pit," and struggles in the "miry

clay." Yet, as the rose in winter retains its essence, though not its bloom; so the believer's heart, cold and desolate as it is in the season of spiritual dejection, contains the warm and vital principle of love to God.

Now there are two seasons in particular, in which Christians are generally very conscious of their affection for him. The one is when they commence their religious pilgrimage; the other is its closing period. As in the land of Palestine, the former rain descended just after the husbandman had sowed his fields, and as, in virtue of this moisture, the green shoots immediately displayed themselves fair and vigorous; so the love of God, is usually shed abroad in the heart of a saint, directly after the spiritual principle has been implanted, and thus a powerful spring is instantly given to the Christian graces. And as the latter rain came down shortly before the harvest, in order to ripen the fruits of the earth; so, when the believer is about to be gathered into the heavenly granary, the love of God is often made to abound within him, and thus he is matured for glory, and enters into his eternal joy, "like as a shock of corn cometh in, in its season." The hearts both of young and of aged saints are commonly very soft and tender: and, doubtless, it is chiefly this peculiar correspondence of feeling between juvenile and old believers, which makes both desire each other's conversation, in preference to that of middle aged Christians.

It is this love which forms the most eminent trait in the truly pious character. So says the apostle Paul. "Now abide faith, hope, charity—these three; but the greatest of these is charity." Oh that men would take this matter into their serious consideration! Be their knowledge of doctrinal and controversial theology ever so great, and however able and ready they may be, on every occasion, to display their stock of information; yet, without *love* to God, all their religious intelligence is a mere bubble—a thing of no solidity nor value. Mere knowledge, transcendent as it may be, shall never carry a person into heaven—otherwise the devil would very soon stand high and glorious among the hosts of Paradise. Truly, if ever we enter the realms of bliss, we must be borne up thither on the wings of *love*. Why then is this greatest of all moral virtues so much underrated and despised in the Christian community? Ignorance, no doubt, causes many in the church to mistake the relative value of religious acquirements; and stubborn prejudice will not allow the removal of the mistake, by having the ignorance cured. Vanity, however, is perhaps the more prevalent cause of this common error: for men are very apt to magnify the lesser attainments which they *have* made, and underrate the greater attainments which they have *not* made; lest they be thought inferior to their neighbours. And some there are who seem to think that this love, which the scriptures represent as the pre-eminent characteristick of the Christian, is a sort of effeminate virtue; and that men manifest great weakness in cherishing it to any considerable degree. But, let the votaries of the world and mere professors of religion, imagine what they please on the subject, all genuine saints *love* God *supremely*.

—

There are two extremes into which men run on the subject of religion. The one is, to embrace, without examination for themselves, every thing received by their ancestors; and thus rest their faith upon the basis of mere education and custom. The other is, to reject every thing connected with the religion of their forefathers, and of the age and place in which themselves live; because, in the pleni-

tude of their sagacity, they have found out that all religion is a cheat, and pious men are either knaves or fools. Aye, indeed,

"The moles and bats in full assembly find,
On special search, the keen-eyed eagle blind."

A.

FOR THE CHRISTIAN ADVOCATE.

ON DIFFERENCES OF RELIGIOUS DENOMINATION IN FAMILIES.

Mr. Editor—The following little narrative, if you think it worthy of insertion in your excellent miscellany, is at your service. It is founded in fact. My only doubt, however, whether you will think it deserving of a place, arises from the apprehension, that similar facts are so *common*, that few, perhaps, will consider them as entitled to attention. But I commit the article to your candour. It is not judged necessary to subjoin any *reflections* on the facts narrated, as those which are most important will probably occur to the mind of every reader.

Yours, &c. MARITUS.

Lancaster County, Penn.
Dec. 1823.

Mr. W. M. was bred a Presbyterian. His father, and all his near relatives, for several generations, had belonged to that church; and were considered as highly important and very respectable members of ecclesiastical as well as civil society. He had been early taught to respect religion; and although his education, in many respects, had not been of the strictest sort, yet he was a constant attendant on publick worship; was remarkably grave and decorous in his whole deportment; was excelled by none in his neighbourhood in the promptness, liberality, and zeal with which he contributed his proportion, and more than his proportion, for the support of Christian ordinances; and on the whole, more than promised to make good the loss occasioned by his father's premature decease.

In a few years after engaging in business, having prospered exceedingly, he married. In forming this connexion, he was governed less by the dictates of sound wisdom and prudence, than by those of passion. He pleased his fancy; and he asked few questions, and made few calculations as to other points. The lady whom he sought and obtained, was genteel, accomplished, amiable, and generally much respected. She belonged to an Episcopal family in the neighbourhood of his residence; a family which had been long noted for its wealth, and still more for its high-toned and inflexible attachment to the Episcopal church. Although not pious, she had a veneration for religion in general, and partook largely of the feelings cherished in her family, in regard to all churches but the Episcopal. These feelings, however, during the period of courtship, had never been offensively manifested to Mr. M. Mutual affection banished all thoughts of such subjects; and not even the most distant suspicion seemed to be entertained by either party, that any difficulty could possibly arise afterwards from the differences of feeling which existed between them on the subject of religion. Whether, among their negotiations which preceded marriage, any explanations or adjustments were ever made in reference to this point, is unknown. One thing, however, is certain, that they were no sooner married, than it became apparent to all their acquaintances, that they meant to continue to worship in different churches, as heretofore. At this time the writer of the present narrative lived next door to them, in the city of ——, the place of their residence. And he was often struck with seeing, what was to him not a little revolting—a young couple who, as every body believed, really loved one another—when Sunday came, instead

of going to the house of God in company, and there making their common confessions, and imploring a common blessing,—turning their backs on each other at their door, and going off in different directions to worship God. It sometimes, of course, happened that they went to church in stormy weather. When this occurred, instead of being together, to aid and protect each other against the rage of the elements, they abandoned each other to struggle with the beating storm alone. Yet it was observed, that in bad weather they both more frequently *staid at home* on the Sabbath, than they probably would have done, if they could have been more completely *companions* in religion as well as in other things. Thus early and insidiously did a consideration, which, in the beginning, they in a great measure disregarded, commence a baneful influence on their habits and character.

Things, however, went on pretty well until they became *parents*. Their first two children were daughters. These, by a kind of *common law* in such cases, the *mother* had baptized by her own clergyman; and *they* were thenceforward considered as pledged to the Episcopal church. The third child was a son, whom the *father*, according to the ordinary prescription of the same law, claimed as *his* ecclesiastical property, and had baptized by the pastor of *his* church. After these, they had, successively, three sons and four daughters, all of whom were disposed of, in regard to their dedication to God in infancy, on the same principle with those which have been already mentioned. Still the parents, though each perceived that the state and course of things as to this point, were different from what could be *wished*, were not, as yet, at all apprehensive of any material evil, as likely to arise from the plan which they were pursuing.

When the children became old enough to accompany their parents to church, still further light began to be shed on the unhappy character of this plan. They began to act upon the principle that the boys were always to accompany their father, and the girls their mother, to the house of God; and each appeared disposed to be pretty tenacious on this point. It soon became apparent, however, that this was a very inconvenient system. Children from three or four to seven or eight years of age, ought certainly to be taken out to publick worship; but, at the same time, at this tender age they continually need a mother's eye, and a mother's care. A thousand circumstances relating to their dress, their petulant humours, and their little wants, can be managed by no one so quietly and properly, especially in the house of God, as by a delicate and tender mother. This was soon found to be the case. Mr. M. took his two eldest sons with him to church very punctually, for two or three Sundays. But finding that he could not manage them comfortably, either to *himself* or to *them*, he became tired of his undertaking, and left them at home. At least this was the plan for a number of weeks, after he abandoned the practice of taking them with him. At length a painful accident, which proved injurious for life, and had like to have been fatal to one of the little boys, happening to him on Sunday, while the parents had gone to church, through the carelessness of a profligate servant, with whom he was unhappily left, they never afterwards consented, in good weather, to leave at home those who were old enough to accompany them. The boys, thenceforward, until they became ten or twelve years of age, uniformly accompanied their mother to the Episcopal church.

Though neither of the parents became members in full communion of the churches to which they respectively attached themselves,

yet they fully recognised the obligation they were under to teach their children the catechisms and the prayers usually taught in the Presbyterian and the Episcopal churches. Mr. M. put into the hands of his sons the Westminster Shorter Catechism, which he had himself learned in childhood, and which was early consecrated in his memory and feelings. Mrs. M., in pursuance of the same system, directed her daughters to commit to memory, and to recite to her once a week at least, and sometimes daily, the catechism commonly used in the Protestant Episcopal church. Mr. M., in his theological creed, was an orthodox Calvinist, and wished his sons to be instructed in that system; though he by no means laid to heart the practical importance of the subject, in such a manner as to induce him to submit to the patient labour of instilling into their minds the principles which he believed. His wife, on the other hand, had been always accustomed to Arminian preaching, and entertained very strong prejudices against Calvinism. The consequence was, that she took no small pains to inculcate on her daughters the doctrines which she had imbibed. She sometimes, indeed, heard her sons recite the Shorter Catechism: but this seldom occurred; and when it did, the remarks on her part which accompanied the recitation, were generally calculated to fill them with prejudices against the little formula which their father had instructed them to commit to memory. This, of course, rendered the task of learning their catechism less pleasant, and led eventually to a frequent remission of that task, particularly with the two younger sons. The eldest, who was peculiarly attached to his father, after arriving at the age of ten or eleven years, insisted on accompanying him to the Presbyterian church, and uniformly continued this practice. His younger brothers appeared to be so much distracted and divided by different catechisms, and different modes of worship, that they seemed hardly to be satisfied what they ought to believe or do. All that docile, implicit confidence on the part of children toward their parents, which is so desirable, and productive of so many advantages, especially so far as religion is concerned, seemed to be banished from the minds of these younger boys. They saw their parents constantly going to different places of worship, and believing and teaching very different doctrines; and which to consider as entitled to their preference, they seemed scarcely able to decide.

Dialogues sometimes occurred between the parents and their children, and between the children themselves, of no very equivocal character, and which but too plainly showed that the minds of the children, and especially of the younger of them, were by no means in the most desirable state. "Mamma," said one of the little girls one day, "Mamma, why do you and Papa go to different churches? Do you worship different Gods?" "No, my dear," said Mrs. M., "we worship the same God; we have only different forms of worship." "Well, mamma," said the little girl again, "which is the best church, yours or papa's?" "Why, my dear," replied Mrs. M., "I, of course, think *mine* the best, the same that I take you to; but they are both very good." "But, mamma, you go every where else with papa, and why not go with him, when he goes to love and serve God? I'm afraid, mamma, that papa is not as good as you are, because he does not go to as good a church. Are you not afraid that God will be angry with papa, and not love him?"

These dialogues corresponded in their character with others which now and then occurred between the children themselves. Take the following as a small specimen. When the younger boys and girls were

talking among themselves, one Saturday afternoon, respecting the comparative excellence of their respective *catechisms*, one of the boys said, "Ah, miss, my catechism is better than yours. Dr. —— said last Sunday in the pulpit, that the Shorter Catechism was the best in the world. Now I am sure it is better than yours." His sister replied, "I say it is not better than mine. It's not half as good. Your catechism says wicked things: it says that God has foreordained whatsoever comes to pass. I heard mamma say the other day that that was a bad doctrine, and against the Bible. I am sorry Pa makes you commit to memory such wicked things." Their mother, hearing this conversation from an adjoining room, very wisely came in, and put a stop to it.

When the second daughter of this couple was about five years of age, she was removed by death. When the question arose in what burying ground her remains should be interred, it gave rise to not a little painful discussion. Mr. M. wished them to be deposited in the cemetery which was attached to the church in which he usually worshipped, and where he expected that all that was mortal of himself would finally be laid. But his wife opposed this with a degree of urgency and ardour of feeling, which surprised all who witnessed it, excepting two or three of her more immediate relatives. She insisted on her daughter being buried in the ground adjacent to her own church; alleging that as she had been baptized by a minister of that church, and usually attended worship in it, there seemed to be a propriety in that being the place of her interment. She urged this with so much decision and perseverance, and with so many tears, that her husband, partly that he might not seem unwilling to gratify his wife, and partly to get rid of a controversy which, in the existing state of his feelings was peculiarly distressing to him, yielded to her wishes, and the interment took place accordingly.

About eighteen months after this, their youngest son died. He was a charming boy, of more than usual promise, and peculiarly dear to both his parents. They were bowed down under this dispensation of Providence, and almost overwhelmed. The question as to the place of interment again arose. It might have been supposed that, on the same principles with those on which the question had been before decided, it would now be deemed proper to acquiesce in the former wish of the father, and make choice of the burying ground attached to the church in which the dear little deceased had been baptized. But a host of feelings—and certainly not very unnatural or unreasonable ones—arose against this measure in the mind of Mrs. M. She could not bear the thought, that the remains of her beloved son should be separated from those of her equally beloved daughter. She, therefore, gave her husband no rest until she had carried her point a second time. He acquiesced; but the whole affair evidently left him in a state of feeling by no means calculated to promote conjugal affection or domestick harmony.

Another circumstance gave rise to some uneasiness between this amiable and otherwise happy couple. Mr. M. had, a short time before his marriage, purchased a pew in his paternal church, at a very high price. And, as the support of the clergyman fell upon a few individuals, the pew-rent for which he was annually called upon was also high. As his pecuniary circumstances, though comfortable, were not affluent, he never felt himself able to make a similar purchase, and to pay a similar rent in another church. He therefore never bought a pew for his wife in the Episcopal church. He saw that she was well

accommodated in the pew occupied by her father's family, and thought nothing further necessary. This, however, was not satisfactory to Mrs. M. The situation of that pew was not such as to gratify her fondness for splendour and fashion; she wished for one of her own in a more conspicuous part of the church, and never felt satisfied that her wishes had not been more fully consulted on this point. Indeed her mortification on the subject was so frequently expressed, as to disclose that it formed a matter of no small uneasiness between herself and her husband.

The character of the second son became early very unpromising. He was idle, fond of low company, and constantly on the watch to escape from the eyes of his parents. From the age of twelve to sixteen, he had been in the habit of accompanying his father every Sabbath to publick worship. This placed him, for at least a part of every Sabbath, under parental inspection and control. But about the time that he reached the latter age, his turn for vulgar, degrading dissipation, became still more apparent and mortifying. He adopted every contrivance that he could think of, to avoid going to church at all. He at first excused himself to his father, from time to time, under the pretence of accompanying his mother to church; but generally slipped away from her at the church door, and spent the season of publick worship in some improper place. When this course had been for some time acquiesced in, or at least connived at, he then professed to alter his mind, and to be desirous of again returning to his father's church; but only with the view of practising a similar system of evasion. Each of his parents would have been more uneasy at this conduct, if each had not supposed, at least frequently, that he was with the other. If they had both been together at the same place of worship, this could not have happened. But they were an example of a "house divided against itself;" and the consequences were more injurious, both to themselves and their children, than they were now willing to admit; though afterwards they saw and acknowledged it in all the bitterness of grief. This son went on from bad to worse, until, at the age of twenty, impatient of all control, he insisted on going to sea, and was never heard of more.

Two of their daughters suffered by the unhappy division in the family, in a manner nearly similar. They had been uniformly in the practice, as was before hinted, of attending their mother's church. When one of them was about seventeen years of age, and the other about nineteen, they became peculiarly intimate with the young ladies of a family, which was accustomed to worship in the same Presbyterian church which their father frequented. These young ladies, though genteel and reputable, were gay, volatile, and inordinately fond of publick amusements. The daughters of Mr. and Mrs. M. often besought their parents to let them go to church with these ladies, and to sit in their pew, as there was no female in their father's seat. This permission was seldom refused. They went accordingly. And there, removed from the observation of both their parents, they gradually fell into habits, which, though not at first grossly offensive, were yet regretted by the enlightened and reflecting friends of their parents. In their connexion with that family, and in the liberties which they took, more particularly in going to church with them, they were insensibly betrayed into follies, and formed associations, which led to consequences over which it were to be wished a veil could be forever drawn. Suffice it to say, that the wounds which had been before inflicted on their parents' hearts, by the conduct of a profligate son,

were now opened again, and continued to bleed as long as they lived, on account of these daughters.

The latter part of the lives of this respectable couple was by no means to be envied. They had less and less comfort, both in one another, and in their children—Their eldest son alone realized their hopes concerning him. Neither of them ever became united in full communion with the church: both of them, indeed, and more particularly Mr. M. had seasons of much seriousness and anxiety on the subject of religion, and more than once expressed a wish to make a publick profession of attachment to the Saviour. But their want of union in this great concern, always presented obstacles to their going forward. Each appeared reluctant to take a step in which the other could not unite. Thus they continued to the end of life, divided and comfortless. They died, as they had lived, without any decisive religious character. And even in "the house appointed for all living," they were not united. Their remains were committed to the dust in different cemeteries. And their surviving children are monuments of the unhappiness of different religious denominations in families.

—

[The author of the preceding narrative has not chosen to accompany it with any remarks, and the Editor will add but a few, and those expressed in a very summary manner. He chooses however to say, that he considers the narrative as calculated to exhibit to persons of all religious denominations, and *equally* to all, the lamentable evils which *may* ensue, because they have *actually* ensued, from a *thoughtless* or *incautious* contraction of marriage, with those of a different denomination from that in which the parties severally have themselves been educated. It is not, however, believed that it is *always wrong*, or *inexpedient*, for a man, or a woman, to form the marriage relation with a person of another religious persuasion; because there certainly are some instances of such marriages which have proved most happy to all the parties concerned. It is, notwithstanding, believed that such marriages are not *generally* expedient; that they are always in a high degree *hazardous*, when there has not been a distinct understanding on the subject before marriage, as to the course to be afterwards pursued; and that *inconvenience* always, and often *worse consequences*, will follow, when from *inconsideration*, *false delicacy*, or *blind passion*, nothing has been agreed on between the parties, in regard to this momentous concern.

It follows as the result of the whole, and as the practical use to be made of this monitory narrative, that it is *ordinarily* far best for men and women to form the marriage relation, in that religious denomination in which they have severally been educated—That when it is about to be otherwise formed, an explicit agreement should be made in regard to the system of conduct to be pursued after marriage; and that a part of that system, with very few, if any exceptions, should be, that the parties will worship together, and bring up their children in the same Christian denomination:—if this cannot be done conscientiously, the marriage connexion, it is probable, would better not be formed—That, in fine, those who have married without a due consideration of this subject, should, as soon as they begin to experience the evils exhibited by the narrative, come to a solemn pause at once; and if practicable, immediately unite in the same mode of worship, and the same system of religious instruction for their offspring.

We remember once to have read a book, entitled "Religious Courtship,"—a title by the way, which would have suited very well for

Mrs. Hannah More's "Cœlebs in Search of a Wife."* If any of our correspondents will furnish us with a good paper on this subject, it shall have a ready insertion in the Christian Advocate.]

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER II.

My dear Timothy—In my former letter I dwelt at some length on the importance of *personal piety* in a gospel minister; both as it respects his individual comfort and his publick usefulness. These two things, as I have already had occasion to show, are inseparably connected. What I propose therefore to make the subject of this letter, may be considered as bearing equally on both these points—I shall endeavour to specify the principal means by which the personal piety of a minister of the gospel may be cherished, and by which, at the same time, his usefulness will certainly be increased. These means may, I think, be all comprehended in *prayer, solemn meditation with self-examination, and the devout reading of the scriptures and the best treatises of practical piety.* On each of these topicks I must of necessity be brief: and indeed, as I am writing to one who is supposed not to need persuasion to perform his duty, but only to have it clearly indicated, it would be out of place to say much in the way of argument or exhortation.

1. *Prayer.* Every minister of the gospel ought unquestionably to be eminently "a devout man—praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints." The spirit and fervency of prayer, which is the vital part of the duty, may perhaps be best cherished by different persons in different ways. Some may find it best to prolong the season of devotion whenever it is commenced, and others to have the seasons frequent, and not of long continuance. A regular and determinate method, however, of daily secret prayer, should be deliberately adopted by all, and observed with care and strictness. As a general rule, I think that a minister of the gospel ought to be on his knees in his closet, not less than three times a day. Nor ought he ever to attempt to address his Maker, without a few moments, at least, previously spent in solemn recollection of the nature of the act he is about to perform. It is worse than mere formality, it is nothing short of profaneness, to address the Deity without a reverend sense of his presence and of his glorious majesty. I need scarcely mention to you, that once, if not oftener, in the twenty-four hours, secret prayer ought to be accompanied with praise, or the use of sacred song, as well as with the reading of a portion of the word of God.

But beside the stated daily seasons of private devotion, he who "walks with God," as every Christian minister ought to do, will find his mind *occasionally* in a frame, which will strongly prompt him to pour out his soul in prayer. Then let him hasten to his retirement, or "shut to the door" of his study, if he is in it, and indulge the devout feelings and emotions of his heart, which may now enable him to "draw NIGH unto God." Account these, my son, as happy moments, in which "the fervent effectual prayer of the righteous man, which availeth much," seldom fails to be offered. Improve them, therefore,

* "The Christian Observer," in reviewing this work, said—"We object first and vehemently to the title of these volumes." Vol. viii. p. 120.

whenever they occur—and the oftener they occur the better.

Ejaculatory prayer ought to be much practised by Christians in general, and especially by ministers of the gospel. It would be impracticable to mention all the occasions that may call for this silent address of the soul to the Father of spirits. The occasions, indeed, may be as numerous as the incidents of life; and when there is no *special* occurrence that calls to this duty, it is a sweet and delightful exercise for the soul to go forth unto "God its exceeding joy." It was, I suppose, chiefly in this form of prayer that the Psalmist remembered and communed with his God upon his bed.—But I must endeavour to be more compendious in what remains; for a good deal yet remains to be hinted at, on this topick.

You ought never to choose a text for a sermon, without asking to be heaven-directed in the choice; and never to compose a sermon, without praying for divine assistance in the composition.

Immediately before leaving your study for the pulpit, always pray for help from God in all the exercises before you, and for his special blessing on the whole service: and always on your return to your house, after the solemnities of the sanctuary, again and immediately pray for a blessing on the services performed, and give thanks for the assistance experienced.

Whenever you go out to visit your people, especially the sick, at least lift up your heart to God to go with you, and to render your visit profitable to the family, or to the individual that is the object of the visit. If you have before you a difficult duty, such as the giving of advice, or the administering of reproof, be more particular in asking aid, direction, and a happy issue.

In ordinary circumstances, I would advise you to set apart a day, once a month, for *special prayer;* and that your birth day, and New Year's day, should be regularly observed in the same manner. The appropriate exercises for these days you will consider for yourself.

On special occurrences—of affliction, of doubt in regard to duty, of important and difficult duties to be performed, of dangers to be encountered, or of critical or discouraging circumstances among the people of your charge, observe a day of *fasting and prayer.*

In all your prayers, both in your closet and your family, especially the former, let not the *intercessory* part be short or formal. Pray particularly for your family, relations, friends, enemies, and the individuals who have requested your remembrance; as well as for the dear people of your charge, for revivals of religion, for the success of missions, and for the spread of the gospel through the world.

In reading the life of the late excellent Dr. Thomas Scott, I was pleased, and I hope edified, to find that he had been particularly attentive to this part of duty, and thought it was that in which he had been the least deficient. Intercessory prayer, and the giving of thanks for mercies received, are in general less attended to than they should be:

On the whole, remember the maxim, "Bene orâsse, est bene studuisse;* and be assured, that experience will increase your confidence both in its truth and importance.

2. *Serious meditation with self-examination,* are means happily adapted to cherish personal piety and promote ministerial usefulness. "My meditation of thee shall be sweet, I will rejoice in the Lord," said the royal Psalmist: and it is worthy of particular notice, that several of his psalms begin with meditation and end with prayer; and that others begin with prayer and terminate in devout reflections. Is not this very instructive?

* To pray well is to study well.

It strikes me as exceedingly natural; and I believe that the experience of eminent Christians would, if known, bear witness that their minds have, in this particular, been often exercised like the mind of David. Serious meditation is, in every view, a most profitable exercise. It makes a man *wise* and *discerning*, as well as *good*. Yet I suspect it is less generally and systematically practised, than almost any other secret duty. The subjects of meditation are innumerable. Some of the chief are—the being and perfections of God; his various and wonderful works; his worship; his providential dispensations,—towards ourselves especially; the astonishing wisdom of the plan of redemption—the parties concerned in it, its effects in the world, our own interest in it, and the glory it will bring to God; more particularly the incarnation, labours, sufferings, death, resurrection and glorification of Christ; the wretched state of the world; the pitiable state of impenitent sinners; the nature of a work of grace on the heart; a review of our own lives as to mercies and chastisements; the future state of happiness and misery—But I cannot proceed. There are many other topicks of nearly the same interest and importance as those I have named. BAXTER, in his "Saints' Rest," (in which there is a meditation on the employments and exercises of heaven, which is one of the most wonderful compositions in the English language) earnestly recommends the observance of a stated season for this duty, and mentions the twilight of the evening as favourable to it. The Lord's day evening, and your days of special prayer, will also be favourable seasons. But a mind disposed to profitable and pious meditation, will not choose to be confined to any regular period, for its indulgence—Any unoccupied time may be pleasantly and profitably employed in this exercise.

I have connected self-examination with meditation, because the connexion seems to me natural. For example—You think over seriously the transactions of the day. This is meditation. You mark what you have done, spoken, or felt, that was wrong or right, in matter or in manner—This is self-examination. And so in regard to preaching, visiting your people, reading proper books, diligent employment of time, right improvement of opportunities to do good, what you thought or said or did, properly or improperly, in secret or in company, or in any publick business.

Always condemn yourself honestly and freely for what you perceive to have been amiss, ask forgiveness of God, and in his strength resolve on watchfulness and amendment. —Here it is obvious how personal duty and publick usefulness will be promoted by the same means.

On the examination of yourself in regard to the reality of your religion and growth in grace, I have spoken in my former letter; and shall only add here, that this will be a proper part of the employment of Sabbath evenings, prayer days, and sacramental seasons; and yet that it should by no means be confined to those occasions.

3. Reading the scriptures devoutly, with the best treatises of practical piety, will greatly tend to profit both yourself and your people. As the study of the Bible is, or ought to be, a principal part of the professional business of a clergyman in his study, there is danger that he will insensibly make the reading of the scriptures, and the discovery of their true import, a mere intellectual employment. The danger of this is indeed considerable. Be sure then, at least once a day, to read a chapter *devoutly*. Lay aside all criticism. Think that the Divine Spirit is now speaking to you in the passage read; and let it instruct you, warn you, reprove you, direct you, comfort you. Be familiar with the

promises of God, and act faith on them continually. Read the epistles to Timothy and Titus very frequently, and meditate on every sentence, and almost on every word that they contain.

To systematick theology and all that is connected with it, as well as to Biblical criticism, you know that I am no enemy. But I am persuaded, that the ministers of the gospel do not generally read enough of the *best books of practical piety.* More of such reading would not only warm their own hearts, and quicken their diligence in their work, but would really afford them some of their best aids, both for pulpit preparation and for private conversation. Always, therefore, have some book of this kind in reading. I shall not name particular authors, but only say, that you must go back a century and more, for many of the best in our language.

Such, then, my dear son, are the means to be used, and the course to be pursued, to cherish personal piety; and, as equally adapted to the purpose, to extend your usefulness in the church. The use of these means will unquestionably quicken your zeal and diligence, and increase your readiness for every good word and work. But this is not all. They will render you really better *qualified* and *furnished* than you would otherwise be, for all your ministerial duties. You will understand them better, you will enter into them more skilfully, more fully, and more expertly; so that it will be seen, and felt, and acknowledged, by those to whom you minister, both that your heart is in your work, and that you are "a workman that needeth not to be ashamed, rightly dividing the word of truth." And above all, it will ensure the Divine blessing on your labours, without which you know that they will never be effectual; but with which, it is equally certain, that your success will be great and your reward be infinite.

On reviewing what I have now written, I clearly perceive that the course I have marked out, if made known to formalists, whether among the clergy or the laity, would be condemned as a course of monkish austerity, or at least as one which recommends an attempt to be "righteous over much." But,—I was going to say, that this is as it should be. I will rather say, that this is as it *always was*, and *always will be.* Those who know not the pleasures of a holy life by experience, always revolt at any thing like a just description or recommendation of it. Their censure, therefore, may be considered at least as a presumption, in favour of the course I have delineated. I am perfectly satisfied, that every faithful minister of the gospel does in fact lament that his practice has not been more fully conformed than it actually has been, to a system, such in substance as that which I have here recommended; and would testify that he has lived most pleasantly and done most good, when he has approximated it the most nearly. May it be yours, my son, to reduce it to practice more exactly and uniformly than has ever been done, I unfeignedly regret to say, by your affectionate father,

——— ———.

Miscellaneous.

MEMOIRS OF THE LIFE OF CALVIN.

(*Concluded from p.* 20.)

"In the first place, let it be remembered that the fate of Servetus was approved by the majority of celebrated ecclesiastics amongst the reformed of those times; and that those who are not mentioned, did not think of blaming it: it was also

sanctioned by the churches of Switzerland, who even recommended it. Let it be farther remarked, that Castalio, the avowed enemy of Calvin, was the only person who had the courage to espouse the cause of Servetus, and of the heretics, in a *Dissertation*, in which it is considered, 'By what right, or with what advantage, heretics may be restrained, or capitally punished.' And let it be observed, he was afraid to put his name to it, though he resided at Basil, and therefore took the name of Bellius. From this circumstance it is evident, that the doctrine which he so properly defended was generally condemned by the publick tribunals, and that it exposed its defenders to severe penalties.

"It had long been the custom at Geneva, to proceed with violence against heretics. In the year 1536, several persons were deprived of their freedom who did not embrace the received doctrine: from the year 1541, the Consistory possessed the right of forcing the magistrates and the people to continue faithful to the holy doctrine, and to observe good morals. In 1558, Gentilis escaped death only by retraction, though it was known to be feigned; and Calvin, in a letter which he wrote at that time, observed, 'Servetus, by a recantation, might have averted his punishment: I would have it attested that my hostility was not so deadly; but that by humility alone, had he not been deprived of his senses, he might have saved his life; but I know not how to account for his conduct without supposing him to have been seized with a fatal insanity, and to have plunged himself headlong into ruin.'* From this fragment it appears that Servetus might have retracted; that Calvin wished him to do it; that he was grieved that the retraction was not made: it is also evident that the Council furnished him with occasions of so doing; that they descended to theological conversations, in which they endeavoured to instruct him; but he persisted in defending his opinions in a blasphemous manner; so that if Servetus was condemned, it was because he was not afraid of exposing himself to it, since he was acquainted with the existence of the laws which threatened him, and, independently of those laws, could not have been brought to trial; but, as the Council could not violate them to absolve him, neither could they change them to mitigate his punishment; these laws equally opposed the desire of the Council to commute the punishment into banishment, and the efforts of Calvin to render it less cruel.

"The civil and ecclesiastical jurisprudence of the tribunals with respect to heresy, was undoubtedly grossly inconsistent with the spirit of Christianity, and the principles of equity. But if we could transport ourselves into that age, and contemplate the circumstances in which Calvin was placed, divesting our minds of prejudice, we should no doubt perceive that the sentence was that of the civil judges, and that they strictly followed the ordinary course of the law; that Calvin followed the judgment of all the ecclesiastics of his time, and complied with the sanguinary laws of every country in Europe against heretics.

"It cannot, however, be denied, that in this instance Calvin acted contrary to the benignant spirit of the gospel. It is better to drop a tear over the inconsistency of human nature, and to bewail those infirmities which cannot be justified. He declares that he acted conscientiously, and publickly justified the act. Cranmer acted the same part towards the poor Anabaptists in the

* "Mutando mentem pœnas à se avertere potuisset Servetus: hoc testatum volo me non ità capitaliter infestum quin licitum fuerit vel solâ modestiâ, nisi mente privatus foret, vitam redimere; sed nescio quod dicam, nisi fatali vesaniâ fuisse correptum, et se precipitem jaceret."

reign of Edward VI. This doctrine they had learnt at Rome, and it is certain, that, with a very few exceptions, it was at this time the opinion of all parties.* The apostles John and James would have called down fire from heaven; Calvin and Cranmer kindled it on earth. This, however, is the only fault alleged against Calvin; but, 'Let him that is without sin cast the first stone.'

"'It ought, however,' says a sensible writer, 'to be acknowledged, that persecution for religious principles was not at that time peculiar to any party of Christians, but common to all, whenever they were invested with civil power. It was a detestable error; but it was the error of the age. They looked upon heresy in the same light as we look upon those crimes which are inimical to the peace of civil society; and, accordingly, proceeded to punish heretics by the sword of the civil magistrate. If Socinians did not persecute their adversaries so much as Trinitarians, it was because they were not equally invested with the power of doing so. Mr. Lindsay acknowledges, that Faustus Socinus himself was not free from persecution in the case of Francis David, superintendant of the Unitarian Churches in Transylvania. David had disputed with Socinus on the invocation of Christ, and died in prison in consequence of his opinion, and some offence taken at his supposed indiscreet propagation of it from the pulpit. 'I wish I could say,' adds Mr. Lindsay, 'that Socinus, or his friend Blandrata, had done all in their power to prevent his commitment, or procure his release afterwards.' The difference between Socinus and David was very slight. They both held Christ to be a mere man. The former, however, was for praying to him; which the latter, with much greater consistency, disapproved. Considering this, the persecution to which Socinus was accessary was as great as that of Calvin; and there is no reason to think, but that if David had differed as much from Socinus as Servetus did from Calvin, and if the civil magistrates had been for burning him, Socinus would have concurred with them. To this it might be added, that the conduct of Socinus was marked with disingenuity: in that he considered the opinion of David in no very heinous point of light; but was afraid of increasing the odium under which he and his party already lay, among other Christian churches.

"It was the opinion, that *erroneous religious principles are punishable by the civil magistrate*, that did the mischief, whether at Geneva, in Transylvania, or in Britain; and to this, rather than to Trinitarianism, or to Unitarianism, it ought to be imputed."*

* "The author of the Memoirs of Literature says, 'If the religion of Protestants depended on the doctrine and conduct of the Reformers, he should take care how he published his account of Servetus; but as the Protestant Religion is entirely founded on Holy Scripture, so the defaults of the Reformers ought not to have any ill influence on the Reformation. The doctrine of non-toleration, which obtained in the sixteenth century, among some Protestants, was that pernicious error which they had imbibed in the Church of Rome; and, I believe I can say, without doing any injury to that church, that she is, in a great measure, answerable for the execution of Servetus. If the Roman Catholics had never put any person to death for the sake of religion, I dare say that Servetus had never been condemned to die in any Protestant city. Let us remember, that Calvin, and all the magistrates of Geneva in the year 1553, were born and bred up in the Church of Rome: this is the best apology that can be made for them.'—*Biographia Evangelica*, vol. ii. p. 42."

FOR THE CHRISTIAN ADVOCATE.

THE MISSIONARY.

JOHNSON'S definition of a missionary is, "One sent to propagate

* "See Calvinistic and Socinian Systems examined and compared, by Andrew Fuller, 2d edit. p. 146."

the gospel." He derives the word from the French *Missionaire.* But its original derivation is manifestly from the Latin *missio,* and this from the verb *mitto, to send.* Lately we have seen some pertinent observations on the resemblance between the apostolick and missionary characters. But we wish to remark further, that the very terms *Apostle* and *Missionary,* abstractly considered, signify exactly the same thing; the former being derived from the Greek verb αποστελλω, *to send,* and the latter from the Latin verb, already mentioned, of the same import. Had therefore the original of the New Testament been Latin, instead of Greek, we should probably have had the word *missus, missionary,* instead of αποστολλος, *apostle,* in every place where the latter word appears; for in the best Lexicons, and Latin translations of Greek writers, the first and most exact signification of στελλω, and its compound αποστελλω, will be found to be *mitto.* An apostle and a missionary then, in the original signification of the terms, have not merely a *resemblance,* but an entire *identity* of character.

The term Apostle has, we know, come by use to denote almost exclusively* one of those who were immediately commissioned and sent forth by Christ, and invested with miraculous powers; and it is also true, that this order of men, as we believe, were peculiar to the first age of the church, and have never since had any legitimate successors in office and in ecclesiastical authority. Still, in being *sent forth* to evangelize the world, they were *missionaries;* and in all worthy missionaries, from their days to our own, they have had *such* successors as were intended by the great Head of the church when he said, "Lo I am with you alway, even to the end of the world." In a word, the real difference between the primitive apostles and pious modern missionaries, is this only—the former were sent forth to propagate the gospel with *extraordinary,* the latter with *ordinary* powers and endowments.

We have no doubt that *every* duly authorized and faithful minister of the gospel, holds his commission under his Saviour's warrant; and on this ground may freely plead the gracious promise to which we have referred. But that a faithful missionary, who goes to the destitute, or to the heathen, possesses the most *distinguished* ministerial character, both in the eye of God and of men who judge according to the divine oracles, we have as little doubt. Entertaining these sentiments, we were truly and highly gratified to find them possessed and avowed, more than a century ago, by a primate of the English church. Archbishop Wake, in a letter to the first Christian missionaries in the East Indies, which is dated* "From our Palace at Lambeth, January, A. D. 1719," has the following interesting paragraphs.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your minis-

* This confined meaning of the word αποστολος, *apostle,* to denote one of the *twelve,* is not derived from the usage of the New Testament in the original. Many others beside the *twelve* are there expressly denominated αποστολοι, *apostles.* Thus Acts xiv. 14, Barnabas, as well as Paul, is called an apostle, in the common translation. And 2 Cor. viii. 23, "the messengers of the churches" are, in the original, αποστολοι, "apostles of the churches." And Phil. ii. 25, "Epaphroditus—your messenger," is in the Greek, αποστολον, your apostle: and so in several other passages.

* See Christian Observer, vol. vi. p. 609.

try. Your province, therefore, Brethren, your office, I place before all dignities in the church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you."

"Oh, happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'"

Having seen that the apostolick and missionary character is in substance the same, we now add, that a greater than PETER or PAUL, is here. The Lord JESUS CHRIST himself, is expressly called an apostle, or missionary, Heb. iii. 1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the *apostle* and high priest of our profession, Christ Jesus." And CAMPBELL translates John x. 36: "Do ye charge him with blasphemy, whom the Father hath consecrated his *apostle* to the world:" And John xvii. 3, "Now this is life eternal to know thee, the only true God, and Jesus the Messiah, thy *apostle:*" And the 18th verse of the same chapter, "As thou hast made me thy *apostle* to the world, I have made them my *apostles* to the world." If the reader would see the strong ground on which the justice of this translation rests, he may find it by consulting Dr. Campbell's note on the passage. But, in truth, the common English version, which is exceedingly faithful, is equally adapted to this end, if its manifest purport be carefully considered. It was the authoritative *sending* of the twelve favourite disciples of our blessed Lord, which constituted them his apostles; and in the last quoted passage, he distinctly represents himself as being *sent* into the world by the Father, in the very same manner in which they were *sent* into the world by himself. "As thou hast *sent* me into the world, even so have I also *sent* them into the world." It appears then—and with what wonder, admiration, gratitude and praise should we contemplate the astonishing fact!—that Christ Jesus, the eternal Son of God, was the *first* and pre-eminent *apostle*, or *missionary*. He was sent, and cheerfully came—a missionary from Heaven to earth; from the bosom of the Father, to our miserable, guilty and ruined world. He came to proclaim "peace on earth and good will toward men," or to preach the gospel, the good news of salvation, which is of precisely the same import. He was occupied with his mission for more than thirty years; and in several of the last years of its continuance, he travelled several times, on foot, through the whole land of Israel, labouring by day and by night, and often "not knowing where to lay his head." He performed the most astonishing acts of kindness and benevolence wherever he went, and always proclaimed the *good news* which he came to publish. He endeavoured to persuade all descriptions of the people, high and low, rich and poor, learned and ignorant, moral and immoral, to avail themselves of the benefits and blessings of the gospel. At length he finished his mission, by laying down his life "a ransom for many"—making a complete

atonement for the sins of his people to the end of the world.

It also appears that the Redeemer chose a certain number of his disciples to be statedly with him, during the three last years of his mission, that they might be instructed and prepared for the work to which he had destined them; and that the very night in which he was betrayed to be crucified, and in his last intercessory prayer to his heavenly Father, he declared that he had constituted them *apostles*, or *missionaries*, in the same manner as he had been constituted himself. He renewed and ratified this constitution after his resurrection from the dead, in the formal commission and command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." It further appears, that by a gracious promise, which accompanied and closed the commission to those who were originally appointed, it was their Lord's intention that there should be a *succession* of missionaries "to the end of the world:" that, accordingly, they did appoint and commission holy and faithful men to be their successors, when they should be called away by death; and that one of them, under the guidance of inspiration, left an injunction to a favourite missionary, whom he had himself ordained, in these words, "The things which thou hast heard of me, among many witnesses, commit thou to faithful men, who shall be able to teach others also."

It is believed that the following inferences follow legitimately from the statement now made.

1. That every minister of the gospel should consider himself as *sent* of Christ, to render missionary services: that these services are to be performed, by a settled pastor, chiefly, but not exclusively, among the people of his charge: that settled pastors are bound to supply places destitute of the gospel by their personal labours, to the utmost of their power; and bound to advocate and aid missions to the Heathen, Mahometans, and Jews, with all their exertions, influence, and means of whatever kind.

2. That no one ought to devote his life to the missionary vocation, without a diligent, careful, and competent preparation for that vocation. The apostles were thus prepared by Christ; Timothy was thus prepared by the apostle Paul; and was commanded to see that his successors were thus prepared.

3. That a well qualified and faithful missionary to "the dark places of the earth," is the most *eminent* and *distinguished* of the ambassadors or ministers of Christ. He is *primus inter pares.** He possesses the highest and most honourable station in the church militant. He needs, of course, a high degree of grace, and especially of the grace of humility and self-denial; not only that he may "not be exalted above measure" by his office, but that he may bear patiently all the trials, and perform all the laborious duties and humbling services, which he must perform if he is faithful to his trust. Accordingly, it has been ever found, that faithful and successful missionaries have been men of eminent piety, and of great humility and self-denial.

4. That every professing Christian ought to regard missionary enterprises as the most important concerns on earth. It was, as we have seen, on such an enterprise, and to organize a system of such enterprises, extending to the end of the world, that the Son of God came from heaven, and spent among enemies and persecutors, a life of labour, humiliation, and self-denial, and at last died a death of infamy

* First among equals.

extreme, and of agony inconceivable. There is no other imaginable object, however benevolent in itself, for which the Son of God would have done this, or for which it would have been necessary that he should do it. From his throne in heaven, he could have given the command, as he now gives it, and empires would have risen or fallen, nations have been emancipated, slaves have become freemen, wise laws have been enacted, and social happiness, in every form, have been effectually advanced. But to redeem and evangelize a world, it behoved him to come in person into that world; and to labour and suffer and die. This, therefore, is the most important concern or cause in the world —the greatest in its design, the noblest in its nature, and the happiest in its effects. Every real Christian is solemnly enlisted to support this cause, and to endeavour its extension, by the exertion of all his powers and the employment of all his means. If he refuse to do this, he acts beneath his character, he dishonours his profession, he disobeys his Saviour, he violates his covenant vows. He is not to consider this as a by-business, but the main concern of life. He is, therefore, not to content himself with giving it a cold good wish, and a pittance of his property. He is to be more anxious for its success than for the success of any other cause or business. He is to pray for it when he lies down and when he rises up; he is to countenance and recommend it by the whole weight of his character and influence; he is to plead for it with all the eloquence he possesses; he is to defend it with all his energies, and in opposition to all the scorn and hostility of its enemies; and he is to contribute to it liberally, and cheerfully, and joyously—of his abundance, if he possess abundance, and if poverty be his lot, every mite that of his poverty he can save and spare. EVANGELIST.

FOR THE CHRISTIAN ADVOCATE.

"Te Regem Dominumque canam, dum lucida volvet
Lucidus astra polus,
Et unicum colam Deum.
Luce canam te, nocte canam te; nulla carebit
Laudibus hora tuis,
Rerum Creator et salus."—BUCHANAN.

The whole universe, material as well as spiritual, was called into existence for the purpose of manifesting and declaring the glory of God. This grand object is attained in different methods, according to the different nature of various beings. The irrational part of the vast creation praises the Most High by affording indications of his power and glory, and thus conducting more exalted beings up to the great First Cause. But intellectual creatures have a higher office; it is their province not only to perceive the existence of God, but to adore and praise him. They are endowed with faculties by which they may see in some measure the character of their Maker, and with powers for proclaiming his praise, and magnifying his glorious name.

Such, however, is the degraded state of that race of intelligences to which we belong, that this great end of their being is generally forgotten and disregarded—every other object is preferred before it. An agonizing struggle is required to unlink the mind from the massy fetters that chain it to earth, and no inherent power can give it sufficient buoyancy to make it mount, in acts of worship, towards the seat of the Almighty. Its tatses are vitiated, so that sin seems sweet, and the soul closes its eyes upon God, and will not be persuaded that he is infinitely lovely, but pertinaciously continues to fasten its longing regards and warmest affections upon the objects which gratify that host of unrighteous desires which gained access at the fall.

But thanks be rendered to our God, that all the natives of our

world are not left in this state of degradation and ruin. There is a scattered and despised people even on this globe (which we would fain hope is the only province of our King's dominions which has forsaken its allegiance), even here there is a race whom God has chosen as the heralds of his character and attributes; whom he has called by his name, and permitted to commune with himself. The adopted child of grace is sometimes enabled to see things as they really exist, and to estimate justly the pleasures which are the idols of the ungodly; to perceive their emptiness, their inadequacy to render happy a soul born from heaven, and to catch a transient but enrapturing glimpse of the divine loveliness. The sight is transforming, and the soul seems to beam forth, as if by reflection, some faint resemblance of the brightness of Jehovah, and to be changed into the same image. At such a moment, the world, as it regards his perceptions, is annihilated; or rather he is dead to all carnal impressions, and is alive to nothing but that flood of bliss poured out upon him by the blessed Spirit.

It is then that the Christian is prompted to cry out, as did David, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Praise ye the Lord. Praise the Lord, O my soul. While I live I will praise the Lord: I will sing praises unto my God while I have any being!"

Words are insufficient to express the amount of praise which he desires to send forth towards his Lord; and the little tribute of affectionate adoration which he is able to embody in the barren language of earth, seems so insignificant, so disproportioned to the object praised, that he invokes all created things to join in his anthem, and implores the assistance of sinless beings.

"Speak ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heaven;
On earth join all ye creatures to extol
Him first, him last, him midst, and without end."—MILTON.

Or in the words of the Royal Saint whom the Christian poet has in these lines imitated, "Praise ye him, sun and moon; praise ye him, all his hosts. Praise him ye heaven of heavens.—Praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts!"—And as he rises in the work of praise, faith adds new pinions to his spirit, till he loses sight of all things below, and seems to inhale that etherial atmosphere in which the spirits of the just reside.

This subject is one which from the nature of the Eternal, stretches to infinity, and cannot be fully unfolded by a mortal. The act of which we speak, is the highest conceivable employment that a creature can attempt. Who can describe the glories of the unsearchable God? It would be impiety in the most transcendently glorious seraph to pretend to determine how much praise God deserves. It would exceed the abilities of Gabriel to inform us of the bliss experienced in the work of celestial adoration. How low then must be *our* conceptions of its nature! What can *we* know, creatures of yesterday, blinded by sin—hemmed in by the obstructions of this world of sense.

To adore God in a perfect manner, a proper view of his character is necessary. Alas, how then in this life can we ever do more than lisp his praise? His image reaches us faint and distorted, as a ray transmitted from one to another of a thousand imperfect mirrors. Not that he is left without a witness,

for the heaven, and the earth, and all nature whisper something of his glories; and revelation pourtrays his character with truth, as far as is necessary for our present uses. But the loveliest scene is gazed upon in vain at midnight. Unless the Spirit of God supply us with light, all the picture is to us a blank. And even when through free acts of favour this heavenly book is rendered luminous, our minds see obscurely and in part, like a diseased eye, to which the most enchanting prospect is tinged with false hues, and enveloped in delusive mists.

If exalted exercises of praise to God be then so difficult of attainment, and so little known, and yet so important and delightful, let us strive to acquire deeper impressions of our defects in this divine science; let us wrestle with the Angel of the Covenant for heavenly aid. Let us employ ourselves in humble efforts to praise God aright, according to the measure of our present powers and knowledge, and let us look forward with brighter and more longing anticipations to that state of purity and happiness, where they rest not day nor night saying "Holy, holy, holy Lord God Almighty! which was, and is, and is to come." CYPRIAN.

ANECDOTES OF NEWTON.

The following anecdotes of the late Rev. JOHN NEWTON, have recently been published in Britain. We believe they are not to be found in any of the printed collections of his works.

—

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God, I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what *I ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! I 'abhor what is evil,' and I would cleave to what is good!'—I am not what I *hope* to be!—Soon, soon, I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge; *By the grace of God, I am what I am!* Let us pray!"

—

TO MISS HANNAH MORE,

By the Rev. John Newton, written in her Album, (at Cowslip Green, her residence,) when asked to insert his name, previous to seeing her, as was the custom.

Why should you wish a name like mine
  Within your book to stand,
With those who shone and those who shine
  As worthies of our land?

What will the future age have gained,
  When my poor name is seen,
From knowing I was entertained
  By you at Cowslip Green?

Rather let me record a name
  That shall adorn your page,
Which, like the sun, is still the same,
  And shines from age to age:

JESUS, who found me when I stray'd
  In *Afric's* dreary wild,
Who for my soul a ransom paid,
  And made his foe a child.

He taught my wild blasphemous tongue
  To aim at pray'r and praise,
To make his grace my theme and song,
  And guided all my ways.

A pattern now of mercy's power,
  Where'er I stand is seen,
Such as I think was ne'er before
  Beheld at *Cowslip Green*.

LATIN HYMN OF FRANCIS XAVIER.

This justly celebrated hymn has often been republished; but as we think it may well have a place in every religious miscellany, we insert it in ours—with the best translation we have been able to select, out of several which we have seen. But no translation we have ever seen, comes near to the simplicity and tenderness of the original.

O Deus! ego amo te,
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.
Tu, tu, mi Jesu! totum me
Amplexus es in cruce;
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores, et angores,
Ac mortem; et hæc propter me,
Et pro me peccatore.
Cur igitur non amem te,
O Jesu amantissime!
Non ut in cœlo salves me,
Aut ne æternum damnes me,
Aut præmii ullius spe;
Sed sicut tu amasti me,
Sic amo, et amabo te;
Solum quia rex meus es,
Et solum quia Deus es.

TRANSLATION.

My God, my Saviour, thee I love,
Not for the hope of joys above,
Not for the fears of pains below—
What love from fear or hope can flow?

Thou on the cross didst me embrace,
While bloody sweats bedewed thy face:
For me, O God, thou deign'st to bear
The shameful cross, the nails, the spear.

Thy precious blood for me did flow,
For me thou drank'st the cup of wo,
Died'st on the ignominious tree—
For me, poor sinner, all for me.

And can I then ungrateful prove,
And not return thee love for love?
Let heaven or hell my portion be,
Still, Jesus, still I must love thee.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *in the Chapel of the Theological Seminary, Andover. By James Murdock, D.D., Brown Professor of Sac. Rhet. and Eccles. Hist. in the Seminary. Published by the Students of the Institution. Andover, Flagg & Gould, Printers.* 8*vo. pp.* 48.

This is a sermon of one of the professors of the oldest of our theological institutions, and certainly one of the most respectable and important, whether we take into view its ample endowments, the learning of its professors, or the number of its pupils. Every thing proceeding from such a quarter, comes with peculiar force, and possesses an interest which does not belong to common productions. The character of the audience to which this discourse was delivered seems also to increase the interest; for we learn, by the advertisement prefixed, that it consisted chiefly of theological students; and it appears that it was published at their request, and was "designed to aid them in forming their opinions on the important subject discussed." The subject likewise which the preacher undertakes to treat, *the nature of the atonement*, is one than which, none in the whole range of theology is more interesting. In addition to all, we are in a degree directly concerned in the religious sentiments taught and imbibed in the Andover institution. Its pupils are freely invited to preach, and often become settled pastors, in the Presbyterian churches. For these reasons we not only think it a matter of propriety to give to our readers a careful review of this sermon, but we feel ourselves bound in duty to examine it closely; and if we find it erroneous, to bear a very explicit testimony against its errors.

The text of this discourse is taken from Rom. iii. 25, 26.

"Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

No production of Dr. Murdock's pen has before fallen under our notice. But although he has hitherto been less known to the publick, than his learned and respectable colleagues; yet, we are of opinion, that as far as learning and talents are concerned, this discourse will detract nothing from the literary reputation of that important seminary. The style is bold, free, and forcible; and if here and there some carelessness is observable, it creates no disgust in our minds. We are even pleased to see a preacher so absorbed with the magnitude of his subject, as to forget the nice collocation of words, and studied embellishments of diction; and although manifest imperfections of this kind are usually corrected when pulpit compositions are committed to the press, yet if an author, whose matter is excellent, chooses to let them remain, he shall do it without offence to us. We think, that the candid and judicious reader will not refuse to Dr. Murdock some talent for profound and discriminating investigation; and his disposition to trace every opinion as far as possible, to its first principles, and to bring every doctrine, however venerable for antiquity, to the test of rigid inquiry, is laudable. We feel constrained, however, to qualify this commendation by remarking, that Dr. M. is too dogmatical for our taste: by which we mean, that he often asserts peremptorily, where he ought to prove conclusively. Professors, who are accustomed to dictate *ex cathedra*, are, perhaps, in danger of contracting this habit; but we cannot say that we have before observed it, in those who have recently favoured the world with their writings.

Perhaps we shall appear fastidious when we object to the display of literature, and especially of German literature, in this discourse. We cannot but be of opinion that there is more parade of authors in the margin than the occasion required. What need was there to send us to Germany for authorities to establish such a sentiment as this—"An offended God will make his own terms, and who can tell what they will be until he reveals them?" We are at a loss to conjecture what new light these learned men can cast on this plain proposition; which we think might very safely have been left to the good sense of Dr. M.'s hearers. But the truth is that we would not have noticed this circumstance, if it had not appeared to us to manifest a disposition, which we exceedingly regret to observe is becoming prevalent—a disposition to defer too much to German criticks, and German theologians. That the most distinguished writers and professors in that country, are not at present safe guides in matters of faith, seems to be admitted by the most liberal among us; yet it appears to be taken for granted, that we may make the lexicons, scholia, and commentaries of these men our standard books, without any danger. But if deists and Socinians are permitted to compose our lexicons of the original tongues, and our critical commentaries on the text of sacred scripture, they need not be concerned about our creeds and symbols of doctrine—undermine the foundation and the superstructure must fall. The fact really is, that some of the German commentators, whose works are in highest repute in this country, are as openly deists as Hume or Gibbon. They are not afraid to say, that the early history of the Jews,

recorded in the Bible, is fabulous; that the Mosaic account of the creation is repugnant to true philosophy; and that inspiration never existed. Is it really come to that pass, that we must be dependent on such men to inform us what is the true meaning of scripture? Is there no danger that they may insidiously obscure or pervert the word of God? And after all, what do these boasted works contain which cannot be found in other authors? It is a fact that the *Scholia* of *Rosenmüller* the younger, are principally made up of scraps from other books, and often in the very words of the authors, with no other acknowledgment than the general mention made of their names at the beginning of the work. And yet, according to the rising fashion, if the authority of a commentator is needed, we are referred to this infidel. We do not speak at random, when we call him an infidel; the charge can be made out completely from his own works, so highly prized by many in our country. And, in our opinion, there is no vehicle of the poison of error and infidelity so effectual as a critical exposition of the Bible. Here the unwary student, while he feels as if he were drawing from the fountain of life, is in reality imbibing the streams of death. The deleterious potion indeed is not prepared in large draughts, but drop by drop is instilled into the unsuspecting mind.

We desire to ask, what sort of a system of theology that would be, which should be formed in exact conformity with one of these commentaries? Would it contain one fundamental article of revealed religion? We think not. Yet these are the authors who are honoured by a constant reference to their writings, while our old standard commentators are treated as unworthy of regard. And what is most to be deplored, young tyros in theology are somehow led into the opinion, that these books must be possessed, cost what they may, and let the price come from whence it may. We admit that it is altogether proper, that such works should be in the hands of professors, and such as are called upon to refute their errors; and we make no objection to students reading such works, where they enjoy the best aid to enable them to detect the infidelity which insidiously lurks in them. But this will not suffice. By some means German theology is in vogue, and there is a pride in referring to a long list of German authors; the natural inference would be, that Germany was the land of sound theology; but how far this is from being the fact, we have already hinted. We wish to indulge in no undue severity, nor to deny to any set of men the praise which they have merited. We are ready to acknowledge that in biblical criticism the Germans have laboured much, and as far as relates to the mere letter of the sacred text, not unsuccessfully; but let us beware, cautiously beware, of the leaven of infidelity with which many of their books abound.

In the beginning of the 7th page of the discourse before us, Dr. M. contracts the fundamentals of Christianity within very narrow limits. "For the attainment of salvation," says he, "it may be sufficient that we know and believe firmly the simple fact, that there is forgiveness with God, for the penitent believer, on account of something which Christ has done or suffered." This is certainly liberal enough; for we cannot recollect that we ever saw or heard of any person bearing the Christian name, who would refuse his assent to this proposition. But perhaps there is more implied than appears—perhaps the preacher would so explain his words as to include some correct view of the character of Christ; otherwise we must think, that he has gone much too far in his libe-

rality. We shall be able to judge of this in the sequel.

In the same page the learned professor of Ecclesiastical History has given a brief sketch of the history of the atonement from the earliest ages to the present time, which, as a curiosity in this department of literature, we shall present to the reader, entire.

"On few points in theology, has the Christian church made greater progress in knowledge. From the days of the earliest fathers to Martin Luther, there was a gradual though not very rapid advance. The reformers cast much light on the subject. From that time, the adversaries of the doctrines of grace have, with eagle eyes, detected errors and mistakes in the writings of the reformers and their successors. Within the last fifty years, the subject has undergone a more full discussion than ever; and the advance in knowledge has, I conceive, been answerable to the efforts made. One fact is noticeable, and demands our gratitude to the Author of all light: the believers in gratuitous justification, both in Europe and America, seem to be gradually coming to nearly the same conclusions."

It would seem from this sketch, that the darkest age of the church was that which immediately succeeded the apostles; at least as it relates to a knowledge of the atonement.—That knowledge was steadily, though not rapidly, advancing through all the dark ages of Gothic barbarity and Popish superstition; that the adversaries of the doctrines of grace have detected errors and mistakes in the writings of the reformers and their successors; and finally that the subject of the atonement has been more fully discussed, and had more light cast upon it, within the last fifty years than ever before. Now all this was new to us; for we had been accustomed to think, that in the earliest ages, the fundamental truths of the gospel were best understood, as being received immediately from the apostles, or from men instructed by the apostles: that soon the church began to degenerate, and continued declining until the gospel was almost entirely obscured in the dark ages: And we were startled at hearing of the success of the adversaries of the doctrines of grace in detecting the errors of the reformers, for we had thought that these champions of truth had been triumphant in all controversies on this subject. But no part of this statement of facts surprised us more, than the account of the advancement of knowledge within the last fifty years. It was as if some strange thing had come to our ears. We asked ourselves, where this great light had appeared? What important works had been written on the atonement, in Europe or America, within that period? We knew, indeed, that in the Unitarian controversy some men had written ably in defence of a vicarious atonement, but we were not aware that they had disclosed any new views of this doctrine. It was also within our knowledge, that some pamphlets and small books in this country, had been written on this subject; but we were not prepared to hear, that in these, there was a more thorough and clear discussion of the nature of the atonement than was ever before made. We were pleased to find here a reference to a note in the Appendix, and that the reader may have a fair opportunity of judging how far ecclesiastical history will support her professor in his assertions, we will insert a part of it.

"The death of Christ, they often considered in the light of a *sacrifice for sin;* and often too, in that of a *ransom* paid for the redemption of captives. They considered all men as having resigned themselves up willing slaves of the god of this world; who therefore had over them the rights of a conqueror over captives. To rescue them from this captivity, Christ paid his own life a ransom. Thus *Justin, Irenæus, Clemens Alex. Tertullian, Origen, Basil,* &c., who maintained that the ransom was paid to the devil. Indeed this was the general opinion in the earlier ages. But *Gregory Naz. Augustine, Athanasius,* and *Ambrose,* held that the ransom was paid to God;—a sentiment which was generally held among the schoolmen."

That the opinion here ascribed to the primitive church and earlier fathers, is correct, ought to have been shown by undoubted authorities; or at least the passages in the Fathers, on which the opinion is founded, ought to have been so referred to, that we might have the opportunity of judging for ourselves. As the matter stands, we have it not in our power to determine by any evidence furnished by Dr. M., how much or how little truth there may be in this serious allegation against the earlier fathers, and the whole primitive church. But we believe the true state of the case to be, that some unguarded expressions, seeming to have the import "that the ransom of Christ was paid to the devil," may be culled from the writings of some of the earlier fathers; but that it was the general opinion in the earlier ages, or that it was held by all the venerable men whose names are mentioned in the note, we utterly disbelieve.

And here let it be remembered, that the real opinion of a writer must not be determined from some one or two detached expressions which he may have inadvertently used, but from an impartial analysis of all that he has written on the subject. We are much mistaken, if Dr. M. would not find it the most difficult task he ever attempted, to sustain the allegation which he has made, so dishonourable to many of the Fathers, and to the earlier ages of the church. At any rate, as he has produced no evidence whatever of his assertion (except a reference to another list of learned authors), we shall indulge ourselves in incredulity on this point, until the proof shall appear.

But although Dr. M. allows that "the reformers cast much light on this subject," yet it appears from this note, that they adopted the opinions of *Anselm*, who lived in the eleventh century; and that their chief merit consisted in extending the efficacy of the atonement *to all sins*, and not merely to sins committed before baptism. But the theory of *Anselm* adopted by the reformers, we are next told, is incumbered with difficulties; and *Grotius* is mentioned as one, who has exhibited a new scheme, which it is said is now generally embraced by Protestants, and has nearly supplanted the scheme of Anselm.

The only remark which we shall make on this statement is, that we have good reason to believe, that the reformers borrowed their ideas of the atonement directly from the word of God; and that when they availed themselves of human helps, they did not go to the schoolmen, and to the dark ages, but to such men as *Augustine*, and others of the Fathers.

As this new theory is doubtless the one which our author attempts to explain and defend in this sermon, we shall have opportunity of judging of its consistency before we are done.

The preacher commences his exposition of the text, by a critical examination of the principal words and phrases of which it consists. This is proceeding in a scholar-like manner; for there is no sure method of ascertaining the meaning of any book, or any sentence in a book, but by learning the true import of the words, phrases, and figures which the author employs. Nor does the sacred volume form any exception from this rule; for if God condescends to speak to us in the language of men, he expects us to understand him according to the true meaning of the words used; otherwise a revelation would be useless, or rather no revelation to us. But while we approve Dr. M.'s method of arriving at the sense of the text, we cannot say that we think his interpretation altogether satisfactory. He takes not the least notice of a clause of the 25th verse, which by some learned commentators is thought to have a very

important bearing on the meaning of the whole context: we refer to these words, *for the remission of sins that are past, through the forbearance of God.* It may be, that Dr. M. did not think it necessary to his main design to explain this clause; but certainly it behoved him to give its general meaning; and that his own interpretation might stand, it was necessary to prove, that the sense put on these words by *Cocceius, Macknight,* and others, is not correct. But our chief objection is to his method of disposing of the phrase της δικαιοσυνης αυτου, which he explains to mean, "the perfect holiness and uprightness of God's character as a moral governor," or "the rectitude of his views and proceedings as moral governor of the universe." The method which he pursues to support this interpretation is, by endeavouring to set aside other interpretations; but according to this method of exegesis, it was incumbent on him to show the incorrectness of *all* other interpretations which have been given by learned men. But this he has not attempted; he has only considered two, and therefore if it be granted that he has succeeded in setting these aside, it does not follow that his own must stand.

That interpretation of the text which Dr. M. takes most pains to overthrow, is the one which makes δικαιοσυνη to mean *goodness, benignity,* or *compassion;* and we are of opinion that the reasons offered to show that it is incorrect, are sufficient; for the word is never used in this sense by the writers of the New Testament. But this notwithstanding, we think, that the phrase, thus interpreted, makes a more consistent sense, than that adopted by the preacher; and if a long list of German authorities can establish any thing, they might readily be produced in favour of this interpretation. *Schleusner* gives this meaning to the phrase in most places where it occurs in this epistle; and this is but one of a thousand instances to show, that this admired lexicographer is an unsafe guide in the interpretation of the New Testament.

The other interpretation which Dr. M. endeavours to set aside, is that which understands this phrase to mean, that justifying righteousness which God has revealed and will accept; but let the preacher here speak for himself.

"Some suppose the righteousness of God to denote here, not one of the divine attributes, but that righteousness which God accepts and makes the ground of a sinner's justification; or what had just before been denominated 'the righteousness of God without the law,' and 'the righteousness of God which is by faith in Jesus Christ.'* But this would be supposing the righteousness of God to be nothing different from the propitiation itself; between which two things, the text makes the same distinction as between *the means* employed, and *the effect* produced. The propitiation was intended for an exhibition, or, it was an exhibition, of the righteousness of God. That which is employed solely as the means of exhibiting something else which we wish to display, cannot be the very thing displayed. To bear the meaning contended for, the text should read: Whom God hath set forth as a propitiation, that is, *hath caused to become* his righteousness."

Our first remark on this passage is, that the objection here made appears to us very feeble. The difficulty started is certainly not very tangible, so that we find it scarcely possible to get hold of it. But so far as we can give it body and shape, it amounts to this, that according to this view of the text, *propitiation* and *righteousness* are the same thing, but the text represents the first to be the *means* and the last the *effect.* But when the *effect* produced is the manifestation of some truth, and the *means* some important fact or transaction, the two things are not properly distinct.

* "See *Whitby,* in loc. and Discourse on Imputation, in his Com. on N. T. vol. II. p. 228.

For example, the execution of the penalty of the law on an offender is the means of exhibiting the justice of government; and how futile would be the objection, that this was justice itself, and therefore could not be the means of exhibiting justice? But secondly we remark, that *propitiation* and *justifying righteousness* are not precisely the same, in the view of those who give this interpretation: the latter includes more than the former, and therefore the objection is not well founded; and we see no absurdity or inconsistency in saying, that Christ was set forth to be a propitiation in order that such a justifying righteousness might be declared, or exhibited, as God would accept. But although we believe that the interpretation here attempted to be set aside is substantially correct, yet we are of opinion, that it does not give the precise and full import of the phrase της δικαιοσυνης αυτου. This is the most important phrase in Paul's Epistle to the Romans, and the right understanding of it will be a sort of key to the whole epistle; and a mistake in regard to it tends to spread confusion through all his reasoning. Now we lay it down as a sound rule of interpretation, *that when an author in a discourse, consisting of a chain of close reasoning, selects some words or phrases to express his most important ideas, these words or phrases should be understood in one uniform sense, unless there be some clear indication, that the writer has in some instances employed them in a different sense.*

Let this rule be applied to the case before us, and whatever other effect it may have, it will completely overthrow that interpretation which has been adopted by Dr. Murdock. The phrase η δικαιοσυνη του θεου first occurs in chap. i. verse 17, where the apostle, having declared that he was not ashamed of the gospel of Christ, proceeds to explain what that gospel contained. "*For therein,*" says he, "*the righteousness of God is revealed from faith to faith: as it is written, the just shall live by faith.*" Is it not most evident that by *the righteousness of God*, he means, the method of obtaining life by faith in Christ? Certainly, he cannot mean, that the *rectitude* or *justice* of God was revealed to faith: this would be no gospel; and his proof from the Old Testament would have no meaning.

Here let it be distinctly noticed, that when Paul would announce in a summary manner the substance of the gospel, he selects this very phrase to express it. But before he could with propriety proceed in explaining this method of salvation, he must prove that all men were sinners and under condemnation, and consequently needed this gospel method of justification. Therefore he turns aside to establish this truth, both in relation to the Gentiles and Jews, and having completed his demonstration, and drawn the inevitable conclusion, *that by the deeds of the law no flesh should be justified,* he returns to the consideration of the gospel, and uses the identical phrase which he had employed in the commencement: *But now the righteousness of God, without the law is manifested, being witnessed by the law and the prophets.* Can there exist a doubt that these words have the same sense here as in the 17th verse of the first chapter?—If there could, the apostle has provided against it, in the following verse. *Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe.* Thus far all is plain, and Dr. M. seems to admit, that in the passages just quoted, there is reference to a justifying righteousness. The apostle goes on to say, by way of further explanation—*For all have sinned and come short of the glory of God: being justified freely by his grace through the redemption*

that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

Here let it be remembered, that we have ascertained the general meaning of the phrase in question, as hitherto employed—that the same phrase is used both in the 25th and 26th verses—for η δικαιοσυνη αυτου, is precisely the same as η δικαιοσυνη του θεου, except that the pronoun is used for the noun. And it should be carefully observed, that the subject is so far from being changed, that the connexion is of the closest possible kind, so that the sentence is not completed until after the words of the text are introduced—and then we would appeal to any one, whether in the same breath, in the same sentence, in explaining the same subject, the same phrase distinctly mentioned, and emphatically reiterated, can be supposed, without the greatest necessity, to have an entirely different meaning? and a meaning too not authorized by the usage of the Apostle Paul in this epistle, or in any of his writings? If so, then we shall despair of ever being certain of his meaning, when he uses the plainest language.

But what necessity is there in this case, for supposing any change in the use of this phrase? The scope of the apostle is to explain that way of life, or method of justification, which is revealed in the gospel. He had called it over and over again, the *righteousness of God.* In the 24th verse, he expresses his meaning most clearly: *Being justified freely by his grace, through the redemption that is in Christ Jesus.* Then follow the words of the text, *whom God hath set forth,* &c. It is as though he had said, this justification is by grace through the redemption of Christ; but this redemption is effected by setting forth Christ as a propitiation, which becomes effectual through faith in his blood; and thus a foundation is laid for declaring, or exhibiting the method of justification which God hath appointed, by which past sins are forgiven. And the exhibition of this method of justification is necessary to show that God is just in the justification of a believing sinner; for if this method of justification did not include a propitiation for sin, then it would not be just to justify the sinner, even if he did believe. This, we are persuaded, is the true import of the apostle's reasoning, and it will be confirmed by considering the other passages where this phrase occurs.

We do not think it necessary to inquire into the different senses, in which the word δικαιοσυνη is used in this epistle, when found in connexion with other words: our opinion is that η δικαιοσυνη του θεου is a phrase of definite and uniform import, and that through the whole epistle, the apostle never loses sight of the sense in which he used it when he commenced. And this will appear more evidently, if we attend to the only other passage (except one, which shall be presently noticed), where it is used. In the beginning of the tenth chapter, Paul expresses his ardent desire and prayer to God for his unbelieving countrymen, that they might be saved. He allows that they had a zeal for God, but not according to knowledge. Then in the third verse, he points out the great error into which they had fallen, in regard to the way of salvation. "*For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*" Here we have precisely the same form of expression as was repeatedly used before; and we sup-

pose that scarcely a man could be found, who would not agree that the apostle by *God's righteousness*, means the gospel method of justification, in opposition to that which was by the law. But if a doubt could remain on any mind, it must be removed by the explanation which he subjoins. "*For*," says he, "*Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise*," &c. Here the *righteousness of God* is first set in opposition to that righteousness which the unbelieving Jews went about to establish, and which is denominated *their own righteousness*; next, this righteousness of God is described to be that which is constituted by Christ becoming the end of the law; and finally, it is contrasted with the righteousness described by Moses, the substance of which was, *the man that doeth these things shall live by them*, and is called *the righteousness which is of faith*.

We have omitted to notice one passage, in which this phrase is found, chap. iii. v. 5, where it is used incidentally, in stating the objection of certain cavillers to the doctrine preached by Paul. And although we admit, that at first view, it seems to refer to the attribute of God's justice, yet we are persuaded that an impartial examination of the context will result in the opinion, that even here, the apostle has not departed in the least from that sense which he at first gave the words. In regard to this point, however, we can do no more than refer to the judicious commentary of Dr. Whitby on the place: and let him also be consulted on the other passages in which this phrase occurs. Why Dr. M. has referred us to the opinion of this commentator on *his* text, we cannot conjecture; for if his object had been to select one the most *adverse* to his own interpretation, he could not have succeeded better.

We have not paid so much attention to the exposition of the text, because we think that Dr. M.'s theory of the atonement can derive much advantage from his own interpretation, as will be shown presently; but because we considered it important to give, what we believe to be, the true import of this interesting part of scripture.

(*To be continued.*)

THE MORAL DIGNITY OF THE MISSIONARY ENTERPRISE. *A Sermon delivered before the Boston Baptist Foreign Mission Society, on the evening of Oct.* 26, *and before the Salem Bible Translation Society, on the evening of Nov.* 4, 1823. *By F. Wayland, jun. Pastor of the First Baptist Church in Boston. Published by request. Boston, James Loring*, 1824. *pp.* 39.

So many missionary sermons have been preached and published within the last thirty years, that any thing novel in such addresses cannot often be expected. The subject, however, is exceedingly copious, as well as highly interesting, and of such a subject genius will seldom fail to find some new and striking method of illustration A method of this description has, we think, been happily hit upon by the author of this discourse, whose talents are certainly of no ordinary kind. The text of the sermon is Matt. xii. 38: "The field is the world." In an introduction of nine pages, he treats on the emotions which are produced by what critics have denominated the SUBLIME. He speaks of the sublime in natural objects, in the energies of intellect, in the greatness of moral purpose and enterprise—in patriotism and in philanthropy—in the characters and con-

duct of WASHINGTON, and HOWARD, and CLARKSON. He remarks, "that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient." After having shown that the dignity of human nature is apparent in our capacity for sublime sentiments, he says—"Whilst the general assertion is true, that he [man] is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greeks, foolishness. And we fear that cases analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who worship from the footstool?" After something more in this strain, the preacher avows it to be his design to show, "that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man." In prosecuting this design, he says, "We shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success." We wish we could follow the eloquent preacher through his argument and illustrations under these several heads of discourse, and give extracts from each. Forbidden to do this by the limits to which we are confined, we can only express our approbation, and we will add, our admiration too, of the equally pertinent and powerful reasonings, and exemplifications, and appeals, which are found in maintaining the positions which he undertook to establish. He concludes with showing that the great cause which he advocates is one "in which every one of us is permitted to do something."—1. "You may assist by your prayers—2. by your personal exertions—3. by your pecuniary contributions."

Mr. WAYLAND is wholly unknown to us—We never indeed heard of him till this sermon was put into our hands. But we hope that both we and the publick at large will hear of him often in time to come. Talents like his, consecrated as they appear to be, to the best of causes, ought not to be confined in their exertions to a narrow circle. The style of this discourse is manifestly elaborate. There is a selection of language and a terseness in the periods, not often met with in pulpit publications—Quite as much perhaps as is desirable. We did indeed fear, while we were reading the introduction, that we should find in the sequel some sacrifice of truth to literature and taste—that the former at least would be made tributary to the latter, and not the latter, as they always ought to be, only handmaids to the former. But we were very agreeably disappointed. In the progress of the discussion, every thing is made to bear directly and powerfully on the great concern of evangelical missions. The glow of piety which manifests itself as he lays down his method, increases in ardour to the close of his discourse. We rejoice to see such an employment of sanctified talent; and we consider the numerous and increasing instances of such employment, both in the sacred desk and by secular men in every rank of life, as one among many strong indications, that the glorious things "spoken of Zion the city of our God," are speedily to be realized.

AN ADDRESS FOR THE BENEFIT OF THE GREEKS. *Delivered in Trinity Church, Newark, on Tuesday evening, January* 13, 1824, *by William W. Miller, Esquire, Counsellor at Law. Newark, N. J. Printed by W. Tuttle & Co.* 1824. *pp.* 22.

This publication, it appears, was made at the request of "The committee appointed to carry into effect the arrangements connected with the publick address for the benefit of the Greeks," in the town of Newark, N.J.; and the committee express a hope that by the publication, the author would "further yet more, the interest of those to whose benefit he had so greatly contributed." Mr. M., in his short and modest reply, says—"I send you a copy of my address in behalf of the Greeks. I would simply remark, that it was intended rather for the *ear*, than the *eye*—it is an oration, not an essay." Having carefully, and indeed eagerly, perused this address, we are prepared to say that the pleasure of the audience must have been great in hearing it, if their ears were more gratified by what the speaker said, than our eyes have been by what he has written and printed. Yet his remark was correctly just. The composition was manifestly intended for oral delivery; and if that circumstance were not considered, a part of it, particularly the introduction, would be exceptionable. Neither do we question that the whole, when enforced by an impressive elocution, such as we understand that Mr. M. possesses, and which we doubt not was tasked for its best efforts on this occasion, must have had a much more powerful effect than the simple perception, from the printed page, of the interesting truths and facts which are thus communicated. All this however may be recollected, and was by us, in the reading; and we closed the oration with no surprise that, even in a country town, *four hundred dollars* were immediately collected from the audience, for the benefit of the Greeks.

But we know not, after all, that we should have introduced a notice of this eloquent address in the pages of the Christian Advocate, if Mr. M. had not shown that he is himself such an advocate. But when we see a young lawyer of distinguished talents, stand forth as the avowed friend of religion—of asylums, of missions, of all benevolent Christian efforts—we must be restrained by no ordinary hindrances, if he do not receive the humble meed of our prompt and marked attention. We shall therefore quote the following appeal to his audience *as Christians;* although it will compel us to delay till the coming month a short review of a sermon, which we much wished to insert in our present number. The extract is not selected as the best specimen of the speaker's eloquence, although we think it a good one, but because it best suits the nature of our work.

"As Christians, you profess obedience to the mandates of the Saviour of men. At his advent he demolished the 'wall of partition' which prejudice had reared between the nations of the earth, and taught with God-like energy and pathos that all mankind are brethren. He proclaimed, as the sum and substance of that law which has its 'seat in the bosom of God, and whose voice is the harmony of the world,' this simple rule—'As ye would that others should do unto you, do ye even so unto them.' That ye are not unmindful of his precepts is evident, from those stupendous effects of your benevolence which so gloriously distinguish the modern from the ancient world; from those stately asylums which your charity has erected for the alleviation of human wo; from those mighty efforts of good will which have despatched the Christian missionary with the glad tidings of great joy to every nation—in every clime.—Will you turn aside from Greece? The Greeks are not only suffering men, but suffering Christians. They are contending as well for religious as civil liberty. Do ye not know the value of liberty of conscience? Your fathers did. They pursued it through blood and slaughter. To find it, they fearlessly demolished the

fabric of the British empire, and sought it eagerly among its ruins. Disappointed in the search, they tempted the seas, and *here*—here they found it; and underneath the oaks of a howling wilderness, they fell upon their knees and thanked their God for the blessing. The Greeks are fighting for the same inestimable blessing. They have their Bibles; but as they open the sacred page the light of the Crescent glares upon it, and the anthem of praise to the Lamb that was slain, is interrupted by the discordant shout 'God is God and Mahomet is his prophet.' Christians of America, ye who worship God under your own vines and fig trees, to you your brethren of Corinth and Mars-Hill appeal: yea the Macedonian cry 'come over and help us,' is literally reiterated. Come over and help us to redeem the early abodes of Christianity from the domination of the false prophet; come and help us to rescue the Cross from reproach and contempt; and when the storm of war is over —when the heathen mosque becomes the Christian temple, the first act of regenerated Greece shall be, to kneel around the altars of the Redeemer, and present your alms as 'a memorial before God." Let me not hear the narrow objection, that the Greek church differs in some particulars, from those to which we are attached.—So objected the Levite, and eternal truth has written against him shame and reproach. So objected not, so acted not, the good Samaritan.—His portrait has been delineated by the hand of an unerring artist, in the ever during colours of Heaven, and handed down for our admiration; and while we gaze on the lovely picture, the divine monition is felt in the soul, 'go thou and do likewise.'"

Literary and Philosophical Intelligence, etc.

The weather.—The following extracts give a pretty correct idea of the remarkable weather we have experienced during the last month; in addition to them we may state, that some of our early plants have been in blossom, in the gardens in this city.

New York, Jan. 16.

We yesterday had the novel and pleasing sight of beholding vessels descending the Hudson from Albany and Troy. We understand that a similar circumstance has not occurred since the year 1757.

Baltimore, Jan. 14.

Susquehannah Trade.—owing to the long continuance of unusually mild weather, seven arks, laden with the rich produce of the Susquehannah, have descended the river to Port Deposit, within the last week, and others are on their way down. A part of the produce arrived here yesterday. We note the descent of produce by the Susquehannah at this time, from the remarkable circumstance of its having taken place in the month of *January.*

Swimming.—From experiments made at Portsmouth, by Lieutenant C. Morton, R. N. it appears that, by artificially augmenting the surfaces of the hands and feet, the art of swimming is susceptible of being very much facilitated. The apparatus which Lieut. Morton has lately employed, and which, from its use, and facility and similarity of application, he denominates "Marine propelling Gloves and Slippers," possesses considerable buoyancy, and therefore, while it enables the wearer to exert his strength to the best advantage as long as he retains any, it would still tend to support him if totally exhausted.

The tides.—M. de la Place, on Tuesday week, read to the French Academy of Sciences a memoir of great importance on the flux and reflux of the tides. Ever since 1806, at the request of this profound mathematician, uninterrupted observations have been made at the port of Brest on these phenomena. M. de la Place has succeeded, by a rigorous appreciation of the influence of the Sun and Moon, and local circumstances, in resolving the most difficult problem respecting the causes of the tides.

It is stated in the Missouri Republican, that the number of emigrants to that state the past season, has been greater than in any year since 1819, and is supposed by some to be equal to the aggregate of those who have arrived in the three intervening years. They have generally proceeded up the Missouri, and towards Salt River.

Improved Ship's Compass.—Lieutenant Littlewort has contrived a method, by which the ordinary hanging compass may be converted into an azimuth compass, so that the masters of merchant vessels may have the benefit of this last instrument, with which they are seldom supplied. The handle by which the compass is suspended to the roof of the cabin, is capable of being inverted, and of supporting the compass, by sliding in a groove made in a box, which box is capable of motion on a central pin

fixed in the board on which the box stands; moveable sights and a stop are also annexed, to enable it to act, when required, as an azimuth compass. A drawing and description of this compass, will be found in the *Transactions of the Society of Arts*, vol. xi. p. 70.

The Church of the United Brethren, (Moravians) has met with a severe loss in the destruction of the settlement of Sarepta, by fire, on the 9th of August last. This settlement is situated on the river Wolga, 300 miles from Astracan.—The church was saved, but nearly all the dwelling houses, with the manufactories, and shops, and property to a great amount, estimated at 40,000*l.* sterling, became a prey to the flames, and the inhabitants, about 500 in number, were nearly all deprived of their houses and of the means of subsistence, at a distance of several thousand miles from the nearest settlement of their brethren, among the wild steppes of the Wolga.

The cultivation of the grape vine has been prosecuted with considerable success at Vevay, Indiana, this season. Six persons alone manufactured 5,500 gallons.

A Literary and Historical Society, has been lately established at Quebec, under the patronage of the Earl of Dalhousie, governor in chief of Lower Canada, which promises to be of great utility, particularly in collecting and preserving the materials for the history of that province.

Religious Intelligence.

In pursuance of the plan announced in our last number, and the execution of which was then commenced, we shall continue to give a summary exhibition of the state, and operations, and prospects, of the various associations whose object is the promotion of Christian piety, or the exercise of Christian benevolence. We did hope to be able to observe a kind of chronological order in the execution of our plan; but from a number of causes, which we shall not consume time in stating, we find that the observance of such an order is scarcely practicable; and if practicable, would not be expedient. Nor do we think, on reflection, that method in this business is in any view of much importance. The index of each volume, when complete, will always direct to the page in which information that is needed may be found; and while a volume is in progress, it will not be difficult to recollect, within a few pages, where it has been inserted.

EDUCATION SOCIETIES.

We began to give a view of these institutions last month; and as there are no details of particular interest in regard to missions, of a very recent date, we propose to fill the whole space of this department of our present number, with a continuation of what we have begun, relative to Education Societies. The subject is most important. The report upon it to the last General Assembly ought to have appeared in our pages before now. It may be of use to some Presbyteries that have not received the pamphlet of printed extracts. We earnestly recommend its perusal to all our readers.

We have already taken some notice of THE AMERICAN EDUCATION SOCIETY, formed in 1815. We have remarked that it "has the honour of having taken the lead in the important enterprise of selecting and educating gratuitously for the Gospel ministry, pious youth *of all Protestant denominations*, whose want of funds does not permit them to obtain an education for themselves." This we believe is a correct statement of fact. Yet it ought in justice to be remarked, that not only were there three Education Societies of a prior date to this in the states of Maine and Massachusetts, that is, two of Congregationalists or Independents, and one of Baptists, but that what is now done by education societies has been done, to a

certain extent, in the Presbyterian church for near a century past, and perhaps in other churches also. In the Presbyterian church indeed, gratuitous aid in obtaining an education for the Gospel ministry, has been afforded, in numerous instances, almost from the first establishment of that church in America. After the great revival of religion which took place in this country, chiefly through the instrumentality of the celebrated GEORGE WHITEFIELD, a considerable number of young men, who had become pious in that revival, were educated, mostly on charity, for the ministry of the Gospel in the Presbyterian church. It was among the most influential motives of those who founded the College of New Jersey to provide facilities for the education of such men. In the year 1753, the Rev. GILBERT TENNENT, and the Rev. SAMUEL DAVIES, men whose memory ought for ever to be precious, went on a mission to Great Britain, to solicit donations, not only for the erection of the College edifice now called NASSAU HALL, but to obtain funds for the gratuitous education of youth for the Gospel ministry. Such funds they did obtain, to a considerable amount; which were placed under the care of the Synod of New York, and faithfully applied to the purpose for which they were given. A small remnant of these funds (the most of them having been sunk by the depreciation of paper money during the American revolution) still remains, and is annually appropriated by a joint committee of the General Assembly, and of the trustees of the college. But by the liberal bequests of Mr. HUGH HODGE, of Philadelphia, and Mr. JAMES LESLIE, of New York, the funds of that institution, for the purpose we have specified, have been so enlarged, that from 9 to 12 youth have, for many years past, been constantly educated upon them. Some of the ablest and most useful ministers, now in the Presbyterian church, owe their education to these funds. But in the year 1806, the General Assembly took up this subject formally, (having in the previous year submitted it to the consideration of all their Presbyteries) and by an act for the purpose, rendered every Presbytery under their care, responsible for an annual report on the subject of selecting and educating youth for the Christian ministry—This act is still in force; and it did *virtually*, although not in terms nor in form, constitute every Presbytery an education society. We have thought it proper to place these facts distinctly before our readers, that they may not suppose that what is now doing by education societies is *a novel measure*. It is only an attempt to extend and perfect a system, so far as the Presbyterian church is concerned, nearly if not quite coeval with the existence of that church in America.

The American Education Society was the first that took up the business without reference to *any particular denomination* of Christians; and in this respect, as well as in organizing a regular plan of operations under an association formed for the sole purpose of education, deserves well of the whole religious community in the United States. The example has had an influence of the most salutary kind; and the reports of this society, with the facts and reasonings, and appeals, with which they have been accompanied, have been highly useful to all the associations of a similar nature in our country. So far as we know, this is still the only education society which is *not confined to a single religious sect*. There is not, indeed, any express article in its constitution which declares that it is open to all protestant denominations; but such we believe is understood to be the fact, and it is a known fact that members of three or four denominations are among its officers, and we think also among

its beneficiaries. It has been more efficient in its operations than any other, having, since its commencement, afforded aid to 414 beneficiaries.

At present the Presbyterians, Episcopalians, Congregationalists, and Baptists, have education societies, exclusively for youth of their several denominations; and all are making laudable efforts to extend the salutary influence of their several associations—Their auxiliaries and details we cannot insert. Neither our knowledge nor space will permit it.

The Presbyterian Education Society was formed in 1818, and has been the most active and successful, of any in this denomination, in the education of youth.

The Philadelphia Education Society was also formed in 1818.

In the year 1819, the General Assembly of the Presbyterian church formed A BOARD OF EDUCATION, consisting of 36 members, and recommended to the several Presbyteries to form themselves into education societies auxiliary to this board. That this has been done to a considerable extent will be seen by the following

Report of the Board of Education, established by the General Assembly; for May, 1823.

Since the organization of this Board, in May 1819, it has received a donation of *fifty dollars* from the Philadelphia Education Society; and of *eleven dollars eighteen cents* from the Education Society of South Salem, West Chester county, New York. These small sums constitute the whole fund which has ever been at the disposal of the Board; so that it has been hitherto impossible to assist any Presbyteries or Auxiliary Societies in any other way than by the publication of an ADDRESS to the Presbyterian Church, which was widely diffused in 1819, and has contributed, as we trust, in some degree, to produce the general excitement now experienced on this subject.

It is with pleasure that we reflect, that the General Assembly was the first ecclesiastical body in this country which paid any efficient attention to the important duty of educating, at the expense of the church, poor and pious youth of promising talents, who wish to devote themselves to the ministry of reconciliation. It is with unfeigned gratitude to the Head of the church, that we remember what has been done since the first overture (written by our venerable father, the Rev. Dr. Green) was sent down to the Presbyteries in 1805, but still we realize that much more remains to be done; and our prayer to God is, that every portion of the Presbyterian church may awake to the noble enterprize of supplying the world with able and faithful preachers of the truth as it is in Jesus.

We should view it as an omen for good, if all our Presbyteries were careful to obey the injunctions of the General Assembly to report annually, in *writing*, what they have done in this business, what *funds* they have raised, how many they have assisted, through what channels their beneficence has flowed, or, if that should be the case, why they have done nothing.

This year no reports have been received from the Presbyteries of Northumberland, Grand River, West Lexington, Transylvania, Muhlenburgh, Athens, Richland, Union, West Tennessee, Shiloh, Missouri, Fayetteville, Concord, Alabama, Harmony and Hopewell. The Presbyteries which have reported are the following, viz:

1. *Gennessee*, which has *one* young man under its care, and has expended last year 19 dollars.
2. *Rochester*, which supports *three* beneficiaries.
3. *Geneva*, which has *two* youths under its care, and co-operates with the Western Education Society.
4. *Bath*, which has *one* beneficiary, raised last year 26 dollars 34 cents, and expended 25 dollars.
5. *Oneida*, which has *nine* beneficiaries.
6. *Onondaga*, which aids *five* young men in board and clothing.
7. *Otsego*, which assists *four* beneficiaries.
8. *St. Lawrence*, which raised the last year 24 dollars 32 cents.
9. *Ogdensburgh*, which has *one* beneficiary, and expended last year 40 dollars.
10. *Ontario*, which raised 150 dollars.
11. *Champlain*, which has done *something*, without enabling us to make any specifications.
12. *Londonderry*, which co-operates with the American Education Society, and has raised between three and four hundred dollars.
13. *Albany*, which assists *fourteen* young men, and raised last year 1200 dollars.
14. *Niagara*, which aids *two* beneficiaries, and expended last year 97 dollars 41 cents.

15. *Troy*, which has *four* beneficiaries, and raised 345 dollars 62 cents.

16. *Columbia*, which has *seven* beneficiaries.

17. *North River*, which makes annual collections in their churches, and has *one* beneficiary.

18. *Hudson*, which makes annual collections, and has *one* beneficiary.

19. *Long Island*, which has *three* beneficiaries, and raised last year 164 dollars.

20. *New York*, which co-operates with the Presbyterian Education Society, and makes annual collections.

21. *Second Presbytery of New York*, which has *one* beneficiary.

22. *Jersey*, which has *four* beneficiaries, raised last year, 273 dollars 66 cents, and expended 410 dollars 39 cents.

23. *Newton*, which has *one* beneficiary, and raised last year 126 dollars 28 cents.

24. *New Brunswick*, which has *three* beneficiaries.

25. *Susquehannah*, which is making provision for the support of *one*.

26. *Philadelphia*, which has had *three* beneficiaries whom they supported by annual contributions, besides co-operating with the Philadelphia Education Society.

27. *New Castle*, which has *six* beneficiaries, and raised last year 400 dollars.

28. *Baltimore*, which has *one* beneficiary, and raised 198 dollars 48 cents.

29. *Carlisle*, which has *four* beneficiaries, makes annual collections, and raised last year 49 dollars 18 cents.

30. *Huntingdon*, which has *one* beneficiary, and has collected last year between 20 and 30 dollars.

31. *Redstone*, which has *two* beneficiaries, and raised 103 dollars.

32. *Ohio*, which has *four* beneficiaries, and raised 192 dollars 50 cents.

33. *Washington*, which has *one* beneficiary, and expended last year 70 dollars 85 cents, raised by the congregation at Wheeling.

34. *Steubenville*, which aids *one* beneficiary at Jefferson college.

35. *Erie*, which co-operates with the Presbyterian Education Society, and assists several beneficiaries.

36. *Alleghany*, which supports *one* beneficiary.

37. *Hartford*, which has *one* beneficiary, and raised last year 300 dollars.

38. *Portage*, which has *five* beneficiaries, raised last year 34 dollars, and has obtained subscriptions for this object to the amount of 1966 dollars.

39. *Winchester*, which has *three* beneficiaries, and raised last year 363 dollars 52 cents.

40. *Lexington*, which has *two* beneficiaries, and raised last year 383 dollars 57 cents.

41. *Hanover*, which has *eight* beneficiaries, and raised 1000 dollars.

42. *Ebenezer*, which has four beneficiaries, and has collected last year about 75 dollars.

43. *Louisville*, which aids *one* beneficiary.

44. *Lancaster*, which aids *one* beneficiary, and expended last year 56 dollars.

45. *Chilicothe*, which has *three* beneficiaries, and raised last year 172 dollars.

46. *Miami*, which aids *two* young men.

47. *Columbus*, which has raised some money for this object.

48. *Abingdon*, which has done *something* in this business, but *what* we cannot say.

49. *Mississippi*, which has done *something*, not definitely reported to us.

50. *Orange*, which has three beneficiaries, and raised last year 168 dollars 78 cents.

51. *South Carolina*, which reports that it has not commenced educational operations.

52. *Georgia*, which supports *one* beneficiary.

53. *Cincinnati*, which aids *two* beneficiaries.

54. *Cayuga*, which has *five* beneficiaries, and raised last year 100 dollars.

The whole number of beneficiaries reported by these *fifty four* Presbyteries is *one hundred and thirty-two*; the sum stated to have been raised by them last year, is 5777 dollars 25 cents, and the sum specified as expended, is 719 dollars 5 cents. No doubt exists, however, but that more than 7000 dollars have been both raised and expended in our Presbyteries during the last year on promising, pious, indigent youth, who will hereafter become blessings to the church of God.

The Board of Education has the pleasure of announcing the names of two powerful AUXILIARIES; the one of which is styled the *Philadelphia*, and the other the *Presbyterian Education Society*. Each of these embraces a number of auxiliaries to itself, all engaged in the same good work.

THE PHILADELPHIA EDUCATION SOCIETY, auxiliary to this Board, report, that since their organization in December 1818, they have assisted *forty-four* beneficiaries. Several of these have been wholly dependent from the commencement of their academical studies, and have been furnished with clothing, board and tuition while preparing for college, while in college, and while engaged in theological researches, but the greater part of them have, by their friends' and their own exertions, been carried through the largest portion of their course. Persons of this last description the managers design specially to regard in future, because it seems reasonable to help those who have made all proper efforts to help themselves, and because it is more safe

to calculate on the future usefulness of these students, than on any young men, however promising for piety and talents, whose powers of acquiring knowledge, and whose Christian experience have not been so well tested. This society feels especially desirous of aiding theological students, who have already obtained a good classical education, and who, in a few years, may be expected, by their active labours, to bring much gain to the benevolent associations of our day, and to the church, in her need. Several of this description in the Assembly's Seminary at Princeton, who must desert their proper studies for a time to earn food and clothing, or receive assistance from pious donations, are well known to the managers, and they would most gladly take them under their patronage if their funds were adequate. They refer it to the Christian publick to decide, whether, in future, they may cherish hopes of more extended usefulness, or must withhold assistance from such promising youth.

The beneficiaries of the Philadelphia Education Society have been selected from New England and Kentucky, New Jersey, Pennsylvania and the Carolinas; in short, from the north and south, from the east and west, without any predilection for one part of our country above another: they have been educated in different academies and colleges, as was most convenient to the pupils and their relatives, and the managers hope, therefore, that their resources will not be confined to one small circle, to the vicinity of Philadelphia.

Auxiliary to the Philadelphia Education Society are recorded,

1. The Female Education Society of the First Presbyterian Church in Philadelphia, which has paid to the parent Institution $272 12. *President*, Mrs. Jackson.

2. The Female Education Society of the Second Presbyterian Church in Philadelphia, which has paid $474 49. *President*, Mrs. Martha G. Janeway; *Treasurer*, Mrs. Hannah Shute; *Secretary*, Miss Sarah Cox.

3. The Female Education Society of the Third Presbyterian Church in Philadelphia, which has paid $417 11. *President*, Mrs. Mary Ann Ely; *Vice President*, Mrs. Maria M'Clure; *Recording Secretary*, Miss Catharine A. Stuart; *Corresponding Secretary*, Miss Sarah M'Mullin; *Treasurer*, Miss Maria Duffield, jun.

4. The Female Education Society in the Sixth Presbyterian Church in Philadelphia, which has paid $225 00. *President*, Mrs. Frances Neill; *Vice President*, Mrs. Allen; *Treasurer*, Miss Mary Duncan.

5. The Female Education Society in the Second Presbyterian Church in Wilmington, Delaware, which, with some collections from the charity boxes in that church, has paid $500. *President*, Mrs. Lydia M. Gilbert; *Vice Presidents*, Mrs. Martha Cochran, and Mrs. Jane B. Wilson; *Recording Secretary*, Miss Catherine M. Black; *Corresponding Secretary*, Mrs. A. M. M'Mullan; *Treasurer*, Miss Mary Bush.

6. Female Education Society of Lancaster, Pennsylvania, which has paid $80, and now supports one beneficiary. *President*, Mrs Elizabeth Kirkpatrick; *Vice President*, Mrs. Everetta Moore; *Secretary* and *Treasurer*, Miss Charlotte H. Moderwell.

7. Female Education Society of Pencador, in New Castle county, Delaware, which has paid $75 50. Officers unknown.

8. The Female Education Society of St. George's and Forrest Congregations, Delaware, which has paid $109 20.

9. The Female Education Societies of Springfield, Ashton and Rockland, in the congregations under the care of the Rev. John Smith, which have paid $64 54.

10. The Female Education Society of Neshaminy, Pennsylvania, which has paid $20 25.

11. The Female Education Society of Abington, Pennsylvania, which has paid $10.

12. The Female Education Society of Frankford, Pennsylvania, which has paid $34 26.

13. The Female Education Society of Norristown, Pennsylvania, which has paid $48 75.

14. A Female Society in Harrisburgh, which has paid $300.

15. The Presbyterian Congregation of Middletown, Pennsylvania, which has paid $20 13.

16. The Presbyterian Congregation at Cape May, New Jersey, which in connexion with its pastor, the Rev. Mr. Ogden, has paid $37 40.

17. The Presbytery of Northumberland, which has paid $30.

18. The Union Society of young men in Philadelphia, which has paid $9.

19. The Union Education Society of Salem, S. C. which has paid $167 50.

20. The Female Education Society of Kensington, which has paid $25.

The Philadelphia Society has received a donation and legacy from Mrs. Sarah Hollinshead, amounting to $55; a legacy from Mrs. Esther Abernathy of $20; a donation from a young merchant in Philadelphia, just commencing business, of $50; and by collections at four annual meetings $465 92.

(*To be concluded in our next.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of P. Boyd, Esq. from the First Presbyterian Church in Albany, for the Contingent Fund	$70 83
Of Rev. John W. Scott, one quarter's rent for do.	87 50
Amount received for the Contingent Fund	158 33
Of Marcus Wilbur, Esq. collected in New York, for the Permanent Fund	292 96
Of Timothy Caldwell, Esq. in full of his subscription for do.	50 00
Of Rev. Dr. John M'Dowell, from Springfield, collected by Rev. Wm. Barton, for Synod of New York and New Jersey Professorship	42 50
Westfield, collected by Rev. David Magie, for do.	78 00
And Perth Amboy, collected by Rev. Dr. John M'Dowell	115 00
Of Rev. Wm. R. De Witt, from a Society in Harrisburg to aid the Theological Seminary, for Synod of Philadelphia Professorship	27 00
Of Rev. Reuben Post, his first half of the second year's subscription for the Oriental and Biblical Literature Professorship	25 00
Of Rev. Dr. Samuel Miller, from Deacon John Ashley, of West Springfield, Mass. his generous donation for the Students' Fund	100 00
Total	$888 79

View of Publick Affairs.

EUROPE.—During the last month there has been a great dearth of news from Europe. We have had several arrivals, but it appears that there is not much of importance to communicate. Since the subjugation of Spain, a solemn stillness seems to have succeeded among all the great powers. Whether this is, or is not, the forerunner of an earthquake, time only can disclose. We believe that the allied sovereigns are in deep deliberation, what course they will pursue in regard to the Greeks, and the late colonies of Spain. Nor is it at all improbable, that the United States share in their special attention. Each of these three objects has to them an ominous, spectre-like aspect, and *we* probably, are the most terrifick of the three. The spirit of freedom which is abroad in the world, and which they regard as an evil spirit, was *raised* in this country; and nothing we suspect would content them so well as to *lay* it here, in such manner, that it should rise no more. But we believe that what alarms them, is indeed a good spirit, most friendly and benignant to all the best interests of the human race, and that under the protection of heaven it will continue, and that although temporarily repressed, it will increase in influence, in spite of all the efforts to banish it, of all the evil spirits on earth, and under the earth.—Russia has sent to congratulate the noble Ferdinand on his restoration to absolute power. We perceive that it is a subject of speculation among the London politicians, whether a certain expression relative to "the dominions of Spain," in the speech of the Russian ambassador to Ferdinand, did, or did not, refer to South America. Probably the expression was intended to be ambiguous; but there is no reason to doubt, that the emperor Alexander would be willing to give employment to a part of his eight hundred thousand bayonets, in the southern portion of our continent, and that the king of France would be ready to join him in the enterprise, if Britain and the United States would consent to be tame spectators of the spectacle. But they will not; and whether it will be attempted in opposition to their wishes and counteraction, is yet in doubt. Britain has sent accredited agents to the former Spanish colonies, and has thereby virtually, though not formally, recognised their independence. A rumour is abroad that the court of St. James has made a distinct overture to our government, to unite in measures to prevent the interference of any European power, not naturally a party, in the quarrel of Spain and Portugal with their former colonies. If there is truth in this rumour, we think that no interference will take place. The British fleet, with our aid, or without it, can, humanly speaking, easily control the whole adverse naval power of Europe. Spain and Portugal are in a most embarrassed and wretched situation. Every thing, especially

in Spain, is in confusion and disorder, and no mortal can predict, what another year or another month will bring forth.

In the survey of Europe, nothing interests us like the noble struggle in which the Greeks are engaged, for all that is dear and valuable in human existence. We have been slow to believe, but do now fully believe, that the utter refusal of all the powers of European Christendom—a refusal which will be recorded to their eternal infamy—to afford any assistance in the cause of the Greeks, or even to prevent or mitigate the sanguinary rage of their infidel oppressors, has been a matter of cool, calculating, systematick policy, on the part of all concerned—of the Holy Alliance, that they might not encourage subjects, however insulted and trodden to the dust, to think of resisting their tyrants; and on the part of Britain, that she might not weaken the Ottoman power, or her influence with it, and thus impair the balance of political power in Europe, to her own disadvantage. What are we to think, in this view of the subject, of the vaunted moral principles, and avowed regard to religion, of the politicians and princes, who have been parties to this system? Scenes too horrible to be described, miseries and a waste of human life which sicken the soul to think on, shall pass under their eyes, and take their course undisturbed, when one resolute measure might prevent the whole—lest that measure should, *peradventure*, in its consequences, operate unfavourably to personal or national domination! From all such principles, and all such religion—we speak it deliberately, and we hope reverently—may God in his mercy forever preserve us and our country. Our present fears for the Greeks, are really far greater from the Holy Alliance, than from the Turks. The latter we believe have done their very worst; and if not aided or encouraged by Christian princes, will hardly make any very formidable efforts to regain the dominion they have lost. We know that they can be bribed to any thing, and if necessary the Greeks may even bribe them to a peace. But what will be done by the parties to the impious Holy Alliance, remains to be seen; and their past cruel and crooked policy, may well fill the mind with unpleasant anticipations. Our hope, however, is in God. His providence has hitherto, in the most marked and signal manner, favoured the Grecian cause; and if it be among the designs of his providence, as we hope it is, that the cause shall be triumphant, to make way for more signal blessings to be hereafter conferred on that distinguished race of men, in vain will all the powers in the world, plot or combine for its destruction. In ways unthought of by us, he can blast their measures and defeat their attempts. Nor will this, if it take place, be any new or strange thing in the earth.

SOUTHERN AMERICA.—The last advices from Mexico are, that official proclamations had been issued, of the date of the 16th and 17th of December last, declaring that the sovereign constituent Mexican congress, had accepted the 5th article of the draft of the constitution reported by a committee, viz:—"The Mexican nation approves, for its government, the form of a representative, popular, federal republick." Other accounts, which also seem to be authentick, state that the executive power is to be vested in an individual, and not in a tripartite head, as has hitherto been the case, since the deposition of Iturbide. All this looks well, and we most sincerely wish that the result may prove that the Mexicans are capable of a free republican government. But from what we have seen, both in the publick papers and in private communications, we very much fear, that although there may be wise and enlightened men in the congress, the *people at large* are too superstitious and ignorant to support a free government. Indeed we know not what ideas can be entertained of freedom, when in the most important of all concerns, those of conscience and the worship of God, nothing is to be tolerated, or permitted, but the religion of the state. We do not believe that the best and wisest men in Mexico are in favour of this measure; but the very circumstance that it is necessary to satisfy the populace, shows that they are wretchedly ignorant and degraded, and we fear incapable of freedom. At the same time, venality and corruption are represented as dreadfully prevalent. But the experiment of a free government is, it seems, about to be tried, and we repeat, that we cordially wish it success.—The Colombian republick we hope is likely to prosper.—In the Brazils the last accounts represent that great dissatisfaction exists, in regard to the dispersion of the cortes or congress, by the emperor Don Pedro I. We think it far more likely that Portugal will eventually recal the Brazils to a temporary allegiance to the mother country, than that Spain will regain any of her colonies.—Buenos Ayres, it appears, is very seriously menaced by a powerful invasion of the Indian natives; and that in the mean time civil dissention is not extinct, and that there is a great want of publick confidence in those who hold the reins of government.—On the western side of this part of our continent, the representation is, that the royal cause is declining in Peru and Chili. In Peru, the liberator Bolivar is invested with something like the powers of a Roman dictator. A general battle was

expected soon to take place, between the royalists and republicans. If victory should declare for the republicans, it was supposed that the royal cause would immediately be given up as desperate: if the republicans should lose the battle, it was believed that a long continued and sanguinary warfare was likely to succeed. It seems undeniable that without aid from Old Spain, her agents and armies in South America never can re-establish her authority; and therefore that it is perfectly lawful and right to treat with the new republics as with independent states.

United States.—A variety of the most important measures are before our national legislature at the present time—propositions for altering the constitution, in regard to the election of a president, and relative to his eligibility after serving two terms; the plan of a new Tariff, with a view to favour domestic manufactures; and the question, whether congress will authorize the president by an appropriation of money for the purpose, to send an agent to Greece; or if not, whether there shall be a declaration of congress, responding to the sentiments contained in the president's message, relative to the cause of the Greeks. Mr. Clay has also given notice of a resolution intended to be submitted by him, in regard to the interference of hostile European powers in the affairs of South America. Mr. Webster's resolution in regard to the Greeks, has been discussed; and it called forth from him and from others, a display of eloquence seldom equalled, and perhaps never rivalled, in parliamentary debate. In the ardour of this debate, personal asperities of a very irritating kind, were exchanged between the speaker of the house, and a new member from New Hampshire. We were going to call this an unhappy event; and so it certainly was in its own nature and tendency. But it has terminated so happily, and in a way that we trust, will operate so beneficially as an example, that we can scarcely regret the occurrence. To the high and lasting honour of the parties immediately concerned, and to the honour of the friends who acted as mediators, and to the honour, we will add, of our whole country, the gentlemen who had been at variance, without any sacrifice or compromise of personal dignity on either side, have been cordially reconciled; and this has, by a common friend, been publickly and formally announced on the floor of the house of representatives. A Christian Advocate ought not to be silent on such an occasion; for every Christian heart in the community will be gladdened by it. How infinitely preferable this—how infinitely more worthy of a national legislature, and of all who are concerned in sustaining its dignity—than if recourse had been had to the common, murderous, unutterably detestable practice of duelling? What different feelings now exist, from those which would have been experienced, if one of the parties, or both, had been killed, or maimed for life! We do hope that this is an omen for good; and we congratulate our country on this triumph, in so conspicuous a place, of reason and true manly spirit, to say nothing of Christian principle, over a usage of barbarous, Gothic origin, and of ferocious, savage character.

No decision has been had on Mr. Webster's resolutions, neither in committee of the whole, nor in the house. The discussion was suspended, we think discreetly, as the warmth which had been excited was too great to admit of a proper decision at that time. We know not whether it will be resumed, or indefinitely postponed. Much that is plausible has been said, both in favour of the resolution, and against it. We may be permitted to remark, that in our humble opinion, the single question ought to be, would the adoption of this resolution be, by the law and usages of nations, or on the principles of real equity, a just cause of war. If it would, we hope that it may never be adopted. If not, we hope it may. We confidently believe, that the best way to avoid war, is to show that we abhor doing wrong, and are never afraid to do right. Timidity and selfish policy, are calculated to invite, and not to prevent aggression; and there has been so much criminal selfishness seen among the nations of Europe, in regard to the magnanimous Greeks, that we ardently hope our country will exhibit a better example.

Congress, by a unanimous vote, have authorized the president of the United States, to send a ship of the line to France, to bring over to this country the Marquis De La Fayette, who, it is understood, intends us a visit. In this we sincerely rejoice. The expression of national gratitude is both a duty and a benefit. It at once exercises, and rewards, and increases virtue and patriotism. The recollection of *the Marquis*, as he was popularly called in the American revolution, disposes us vehemently to garrulity, and let us be a little indulged. About three and forty years ago —and the impression on our mind is more vivid still than of the events of yesterday —we saw him on horseback by the side of the illustrious Washington. He looked like a boy, and we could hardly believe that he was a major general. From that time till the present, we have felt a deep interest in all that he has done, and in all that has befallen him. We hope never to forget his benevolence and kindness, in taking

to France, and educating at his own expense, a son of the Rev. Mr. Caldwell, of Elizabethtown, New Jersey. The mother of this youth, sitting on a bed surrounded by her children, was shot by a British soldier—whether accidentally or intentionally, has been ardently controverted, but we hope the former—at the village of Connecticut Farms, where a conflict took place between a British corps, and some companies of Jersey militia, "quorum pars *parva* fui." We indeed were not in the action in the village, but in marching up, we remember that Mr. Caldwell, then ignorant that his wife was a corpse, harangued our company, and told us that our comrades had fought as bravely as the troops of the Duke of Marlborough. Mr. Caldwell himself, not long after, was shot by an American soldier, who was executed publickly for the murderous act. When the Marquis became acquainted with these circumstances, he promptly made himself responsible for the education of the eldest son; and he did more than he promised—And hereby too "hangs a tale," which perhaps we may one day tell, in which his amiable wife would appear in all the loveliness of her character. When this illustrious man was immured in the prison of Olmutz, a most valued friend, long since deceased, wrote some beautiful verses on the occasion, which we heard sung by his wife, and the last stanza of which, the national honours now decreed to the Marquis has strongly recalled. It almost seems as if this stanza had been prophetick—it will somewhat compensate our readers for this old man's ramble—

Courage, child of Washington,
  Though thy fate disastrous seems,
We have seen the setting sun
  Rise and shine with brighter beams.

The small pox has been prevalent in Philadelphia, during the present winter, and we perceive by the publick papers, that it is extending all along our sea-board. We think it probable that it will pervade the United States. It has assailed even those who supposed themselves effectually guarded against it by vaccination, or by having had the small pox in the natural way, or by inoculation. None of these guards have proved effectual; yet they have all greatly abated the violence of the disease, which in such cases has been denominated varioloid; and vaccination is represented by the best authorities, as proving the best guard of all. We have heard of no death where the vaccine disease had preceded varioloid; but deaths we are assured have occurred in varioloid, preceded both by the natural and inoculated small pox. It seems to us, that all who have influence on publick opinion, ought to feel themselves called on by every dictate of humanity, to do all they can to promote vaccination, in every part of our country. If legislative influence can be properly interposed in this concern, we think it ought not to be withheld. We hope that the clergy, as well as physicians, will not be wanting to the cause of humanity on this occasion. We are truly afraid, that it will extend to the Indian tribes, and prove among them, as it always has proved, a desolating pestilence. We earnestly urge that vaccine matter be immediately sent to all the missionary stations; and that the missionaries be instructed to use all their influence and efforts, to extend the vaccine disease as much as possible, among the aborigines of our country. This will be a truly benevolent and Christian service, and may preserve the lives of thousands, who may hereafter become converts to the Christian faith: and it may serve to recommend the missionaries themselves to the esteem and gratitude of the natives.

TO CORRESPONDENTS.

BASIL, and THE DEACON No. III. are received. TRINITARIAN No. III., as well as some other Reviews, are necessarily delayed.

ERRATA IN OUR LAST NO.

Page 2, line 26 from bottom, for *indeed* read *ended.*
4, line 8 from bottom, for *it* read *them.*
45, line 12 from bottom, for *do* read *does*